ST. AUGUSTINE'S CATHOLIC
Messenger

Sisters of Christian Charity

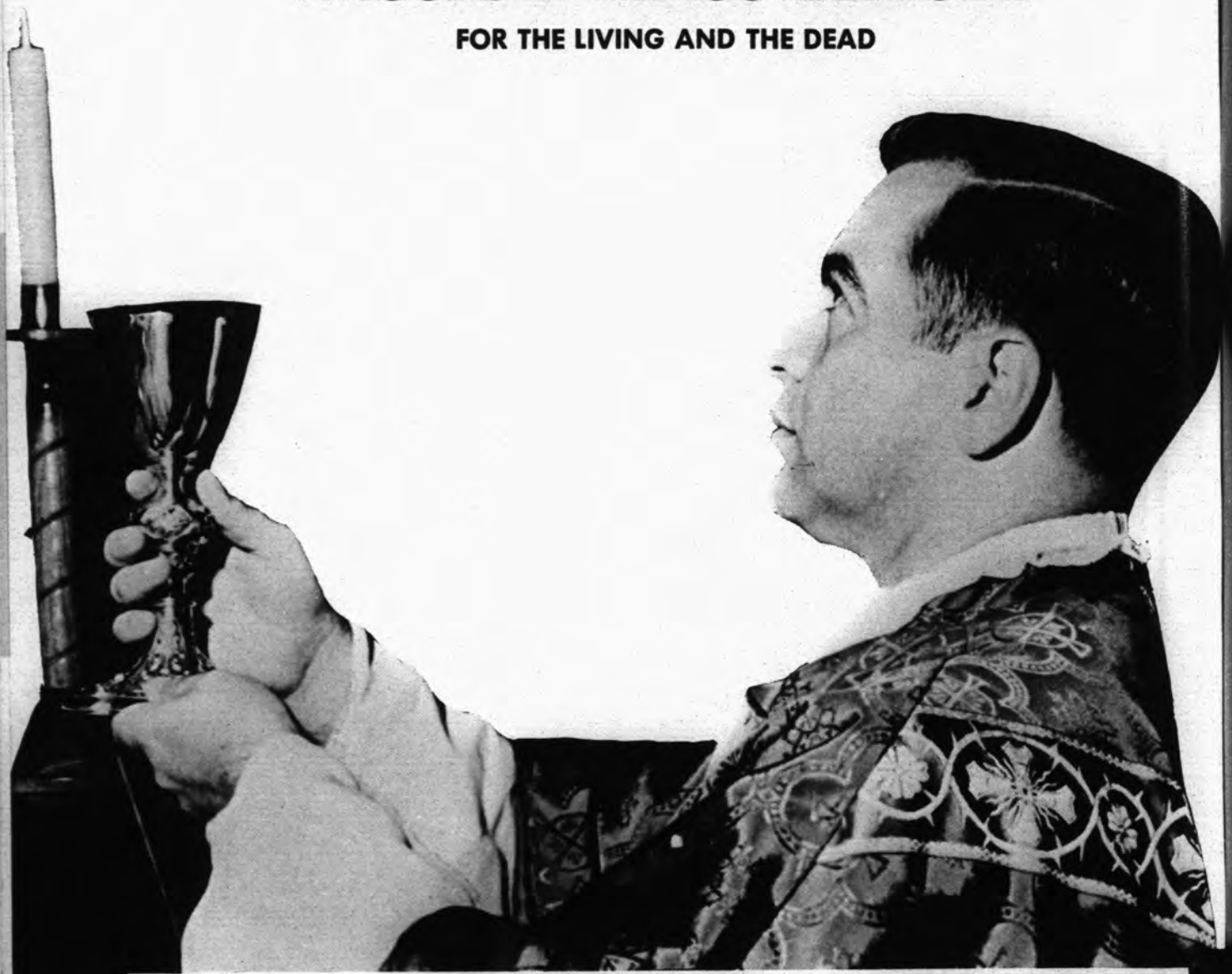
Way Out in Waco
Historic Elevation
Sacred Heart

june, 1960

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Three Popes have approved our Mission Mass League.

Colorful certificate sent with each Perpetual Membership

Year Membership $1.00; Perpetual Membership $10.00; Perpetual Family Membership $25.00

Dear Father Provincial: I Request _____ membership

for _____ Living _____ Deceased _____
(Encircle correct word)

at Address _____

City _____ Zone _____ State _____

Vol. 37/No. 6/JUNE, 1960

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BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

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The cover: A Sister of Christian Charity (Wilmette, Ill.) and pupils at St. Augustine's School, North Little Rock, Ark.

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EDITORIAL

A FRIEND INDEED

To a certain Divine Word Missionary in the South an acquaintance sympathetically observed, "It is unfortunate, from a financial standpoint at least, that you Catholics are emphasizing activity among the Negroes just now, because at this time the Negro is generally unpopular. But since you are in this work, then assure yourselves loyal backing and dependable income, you ought to consider reducing, even disguising, your work among the Negroes."

The missionary's acquaintance was well-meaning in offering this advice, to be sure, but his view was hardly in line with that of the Catholic Church. The missionary's patient reply, fairly accurately summarized, was along the following lines:

It is unfortunate that the Catholic Negro missions should suffer financially, for it has been observed by competent authorities that increased financial support for this work will surely mean a forward surge for the Church among the American Negroes.

More unfortunate, however, is the admission that the Negro is now generally unpopular in the U.S. Not unfortunate for the Negro alone, but for the entire country. A country that makes unpopular any percentage of its population does itself harm, but especially when it makes unpopular a percentage as large as that represented by the Negro in America—10%!

Most unfortunate, though, would it be for the Church to reduce or disguise her work in the Negro home missions because the Negro is now generally unpopular. The Church has no history of pacing her soul-saving efforts among a particular people according to that people's degree of popularity. If she had, then the Gospel of Christ would not yet have spread beyond the borders of ancient Palestine. For what people or race, to whom she ministers, has ever had, or now has, a perfect record for popularity?

Accordingly, it would be a mistake for the Catholic missionary, hitherto engaged in the U.S. Negro missions, to reduce his efforts now, for whatever temporal advantages, because the U.S. Negro seems to have come into unpopularity of late. Rather, he should strive to effect even greater results with his work by maintaining in his own view, and that of the public, a clear, undisguised program. The early Divine Word Missionaries who founded the MESSENGER magazine at Meridian, Mississippi in 1916 endeavored to act thus in their work among the Negroes half a century ago. That was in a day when the American Negro was not particularly loved. If any missionary ever had an excuse to reduce or disguise his work, those early Divine Word Missionaries had the perfect one. Yet they bravely labored on a clear, undisguised program—the eternal and temporal welfare of the American Negro. Today the MESSENGER is trying to continue their efforts and imitate their steady approach to an undisguised goal.

It is the belief of workers in the Negro missions that sincere people, far from refusing them aid for an undisguised program, will rather appreciate such a program, and perhaps even increase their aid. People can easily see a source of great merit in aiding the Negro missions.

Also, these workers believe that the

(*Continued on Page* 175)

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Father Mathis, Meridian, Miss.
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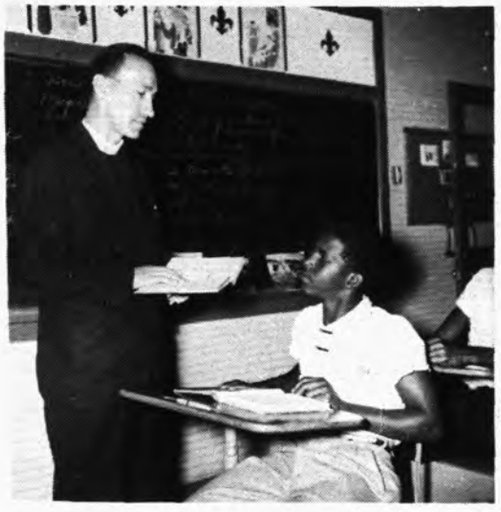

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The Bible and The Negro Spirituals

(The concluding article in a series of five.)

By Rev. Lawrence M. Friedel, S.V.D.

THE SPIRITUALS ARE JUBILEE SONGS

In the year 1871, five years after the founding of Fisk University, Nashville, Tenn. (six years after the abolition of slavery in the U.S.), twelve students of that school began to tour America and Europe. During this famous tour Mr. George L. White, the organizer and director of the singers, gave them the name "Jubilee Singers," and he called their music "Jubilee songs." The Biblical meaning of "jubilee" must have been in the mind of Mr. White. According to Lev. 25, 41, all Hebrew slaves obtained their freedom in the year of Jubilee. Not a year, but an era of Jubilee had begun for the freed Negroes.

If Jubilee meant both joy and freedom, it must seem strange that the songs of sorrow and the songs of slavery are also called Jubilee songs. Yet, the name is justified for another reason, of which Mr. White perhaps never thought. By means of the spirituals the Negro slaves lifted their own hearts from sorrow to jubilant joy. The spirituals have been to them a means of rejoicing in the Lord.

CONCLUSION

Many Negro slaves were happier than their free descendants are today, who freed from the yoke of human slavery have cast aside the yoke of Christ likewise and who do not agree with the words of the spiritual:

1. "Lord I want to be a Christian in-a my heart, in-a my heart.
2. Lord, I want to be more loving in-a my heart, in-a my heart
3. Lord, I want to be more holy in-a my heart, in-a my heart
4. I don't want to be like Judas in-a my heart, in-a my heart
5. Lord, I want to be like Jesus in-a my heart, in-a my heart.

Many enlightened, educated Negroes are no longer satisfied with the credentials of the Baptist and Methodist religions. May they not fail to examine the credentials of the Church built on the rock of Peter! May their faith in the infallible teaching of the Church revive in them the admirable art of turning the sorrows of this life into shouts and songs of jubilation! And because every human life which harmonizes with the manifest will of God is "making melody . . . to the Lord"

About the author: Father Friedel is a Divine Word Missionary and former professor of Sacred Scripture at the Divine Word Seminary, Bay Saint Louis, Mississippi. A one-time visitor to the Holy Land, he is now pastor of our St. Bartholomew Church in Little Rock, Arkansas.—Ed

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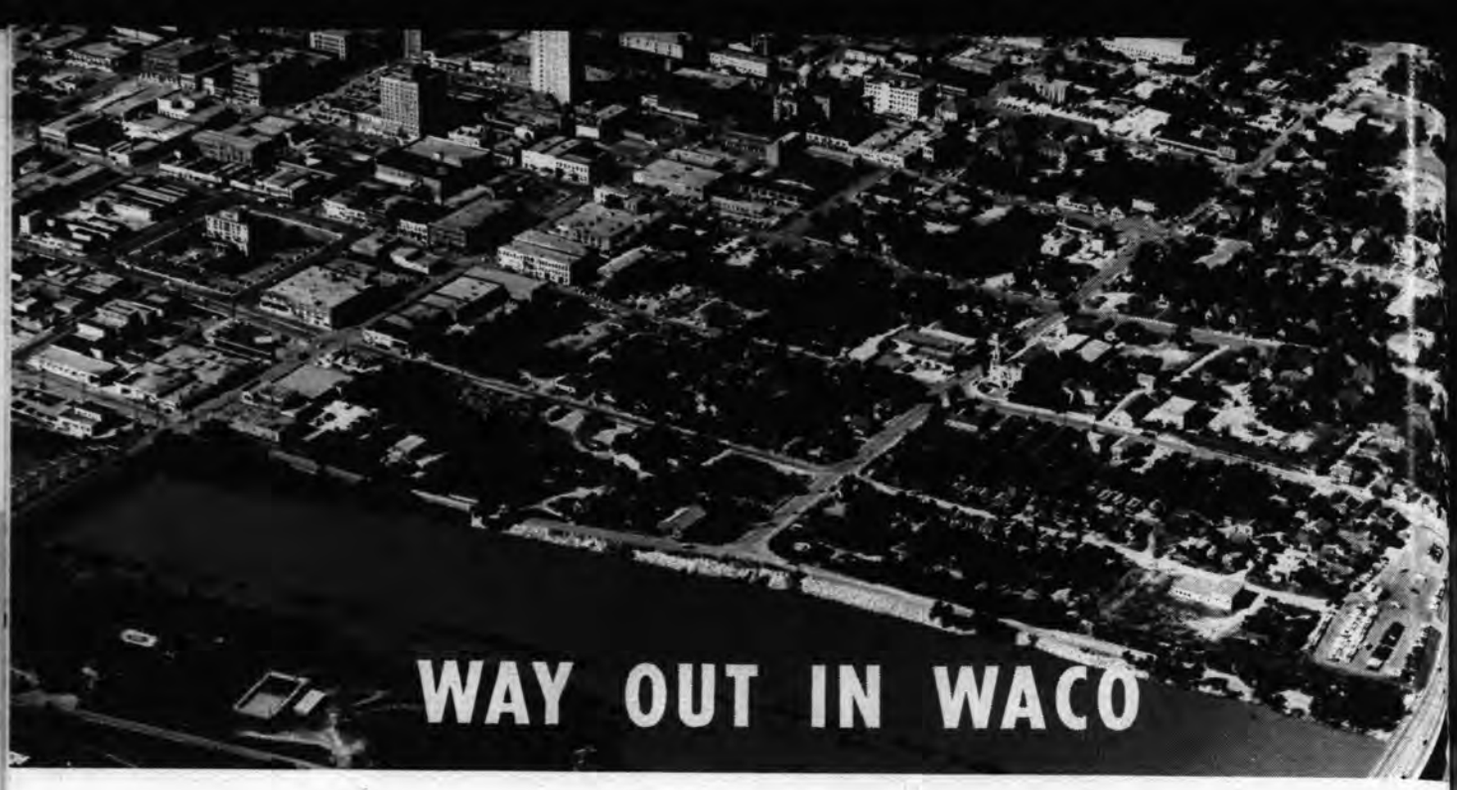

WAY OUT IN WACO

In the 16th century the Spanish fortune seekers who meandered across the wide plains of the West became familiar with a narrow river which rose in the hills of what is now north-central Texas. In its narrow, well-grooved channel the river snaked its way hundreds of miles to the south-east finally emptying into the Gulf of Mexico. To the Spaniards it perhaps connoted a mighty arm thrown across their path, for they named the long river, *Los Brazos de Dios,* "The Arms of God." The Brazos is Texas' longest river. About halfway along its route down from the northern hills to the Gulf the river flows by the city of Waco. Here the Divine Word Missionaries conduct one of their most recently founded Negro missions.

Waco is rich in history. Since before history began to be written it has occupied its present strategic location where the long river cuts through vast fertile plains. Where the city is found, the river's banks slope gently and, by happy coincidence, bubbling springs have given abundant fresh water from time immemorial. It was the aborigines, most probably the *Huaco* Indians, who first saw the strategic value of the place for a north-south, east-west crossing and there they formed a village. Its ideal location later attracted the Spaniards, and still later the Anglo-American settlers.

About 1820 the village's name began to show up in recorded history. It appeared variously as *Quantico, Huanchaue, Houchas, Huane, Hueco, Huaco* and 15 or 20 others, all apparently of Indian origin. Today the name has narrowed down to Waco. By 1849 the plains of Texas were being overrun by the Anglo-Americans whose greed for fortune far surpassed that of their Spanish predecessors as they grabbed boundless tracts. The little settlement on the Brazos came under the control of the Protestant Anglo-Americans. The first permanent white settler in the present city limits of Waco was Capt. Shapley P. Ross, a Texas Ranger and so-called Indian fighter. He established, in 1849, the first ferry across the Brazos quaranteeing the local crossing a permanent place on the main thoroughfare to the West. Shortly thereafter, there were located great slave plantations up and down the river while to the northwest famous ranches developed. Waco grew like magic. In 1857 it was incorporated as a town.

Before the railroads branched through the West the great Texas ranches shipped by hoof the cattle they raised for the midwestern markets and

distributing centers. Yearly thousands of cattle crowded the long, dusty trail from southern Texas up to the midwest. This cattle trail, famed in song and fiction, came to be known as the *Old Chisolm Trail.* The cattle drivers chose the Waco crossing as a fording and watering place for their herds. Today the Divine Word Missionaries conduct at Waco a small Negro mission within rifle shot of the Old Chisolm Trail. After 1871 Waco became a rail center. Today three railroads converge on the cowboys' former rendezvous and the bellowing herds now travel past Waco not on hoof but in rattling cattle cars.

In January, 1870, the largest suspension bridge (475 feet span) in the United States was completed at Waco across the Brazos. Its completion, connecting the river's banks more surely than the former ferry, became an avenue between the East and West and paved the way for the city's recovery from the Civil War. The population increased from 3,618 in 1870 to 14,445 by 1890. Today, Waco is known far and wide as a modern, progressive city. It is one of Texas' fastest-growing metropolitan areas (population above 125,000) where the charm of the old South still lingers in a blend of the Western spirit of progress. Curiously, though the city's past links it intimately with the West, Waco is patently a southern city. Outwardly it presents little reminder of its Old West history, of the cattle drives, the cowboys, the Indians. Its male citizens today do not sport the fancy belts and boots and ten-gallon hats which Texans elsewhere wear. These reminders of the West are more in evidence in cities such as Wichita Falls, Amarillo, Dallas, Fort Worth, and even in Houston far to the south.

The city proper has slightly more than 100,000 people in contrast with the more than 125,000 of its metropolitan area. The bulk of its population are Whites, non-Catholic descendants of the former Protestant settlers. The Negro population numbers about 20,000 giving Waco one Negro citizen for nearly every five Whites. Spanish-Americans number about 5,000.

Father Stanley Gootee, S.V.D. is in charge of our St. John Mission in Waco. St. John's was founded on Feb-

Cottonwood trees line *Los Brazos de Dios.*

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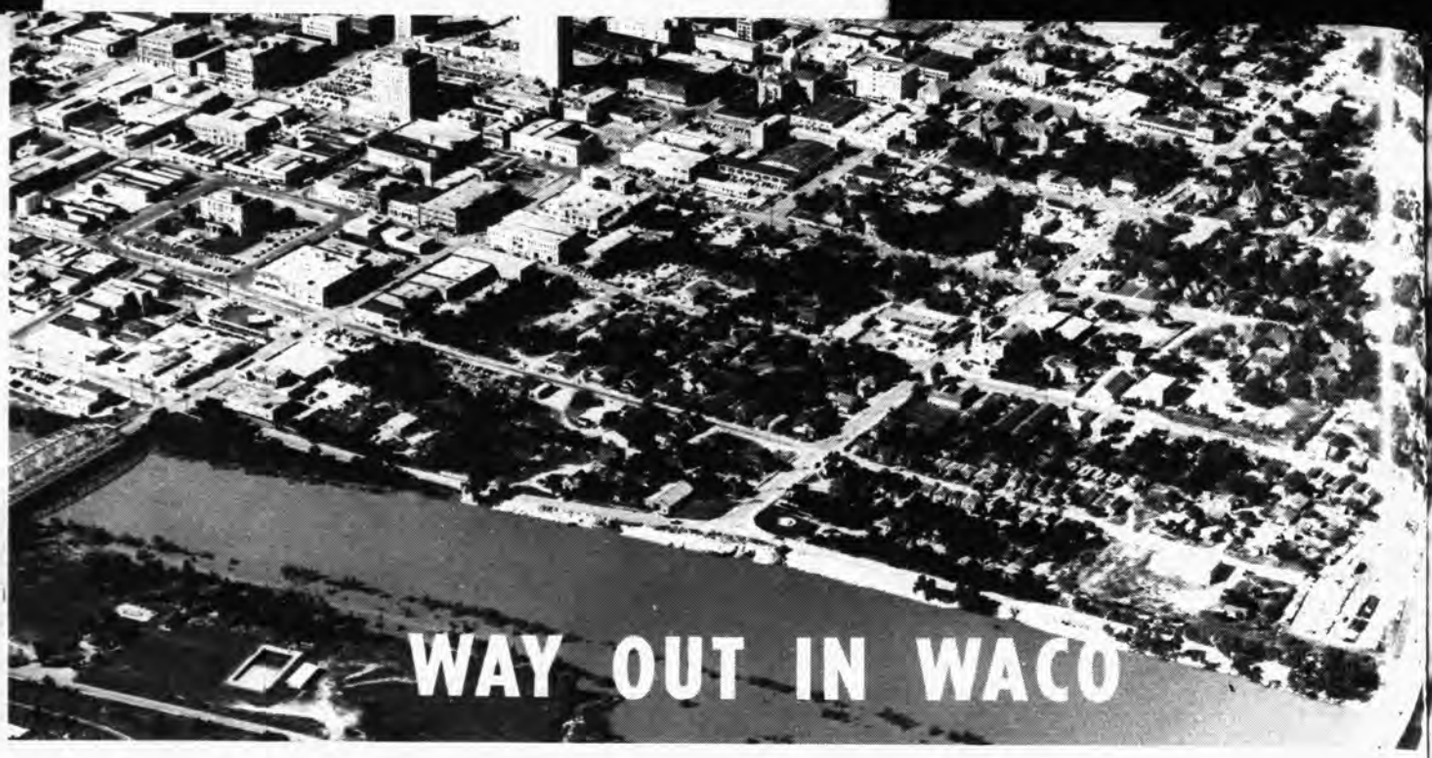

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distributing centers. Yearly thousands of cattle crowded the long, dusty trail from southern Texas up to the midwest. This cattle trail, famed in song and fiction, came to be known as the *Old Chisolm Trail*. The cattle drivers chose the Waco crossing as a fording and watering place for their herds. Today the Divine Word Missionaries conduct at Waco a small Negro mission within rifle shot of the Old Chisolm Trail. After 1871 Waco became a rail center. Today three railroads converge on the cowboys' former rendezvous and the bellowing herds now travel past Waco not on hoof but in rattling cattle cars.

In January, 1870, the largest suspension bridge (475 feet span) in the United States was completed at Waco across the Brazos. Its completion, connecting the river's banks more surely than the former ferry, became an avenue between the East and West and paved the way for the city's recovery from the Civil War. The population increased from 3,618 in 1870 to 14,445 by 1890. Today, Waco is known far and wide as a modern, progressive city. It is one of Texas' fastest-growing metropolitan areas (population above 125,000) where the charm of the old South still lingers in a blend of the Western spirit of progress. Curiously, though the city's past links it intimately with the West, Waco is patently a southern city. Outwardly it presents little reminder of its Old West history, of the cattle drives, the cowboys, the Indians. Its male citizens today do not sport the fancy belts and boots and ten-gallon hats which Texans elsewhere wear. These reminders of the West are more in evidence in cities such as Wichita Falls, Amarillo, Dallas, Fort Worth, and even in Houston far to the south.

The city proper has slightly more than 100,000 people in contrast with the more than 125,000 of its metropolitan area. The bulk of its population are Whites, non-Catholic descendants of the former Protestant settlers. The Negro population numbers about 20,000 giving Waco one Negro citizen for nearly every five Whites. Spanish-Americans number about 5,000.

Father Stanley Gootee, S.V.D. is in charge of our St. John Mission in Waco. St. John's was founded on Feb-

Cottonwood trees line *Los Brazos de Dios*.

Waco suspension bridge, model for the Brooklyn Bridge.

Father Stanley Gootee, S.V.D.

ruary 10, 1952 by Father Henry Marusa, S.V.D. At that time there were only six Catholics among the city's 20,000 Negroes. After eight years Catholics number about 50. The bulk of Waco's colored population is affiliated with the Baptist and Methodist churches. There are about a dozen large Negro protestant congregations and a larger number of smaller ones. Father Gootee conducts a kindergarten with which he makes valuable contacts among the Waco Negroes. By constantly reminding the people of the Catholic Church he hopes the Church will slowly gain members in Waco. For a long time, however, it is expected that the gain will indeed be slow, for Waco, with its multi-million dollar Masonic Grand Lodge, is the headquarters of the Texas Masons, and with the sprawling Baylor University, it is the prize of the Baptists.

Huaco Indians camped at this ancient spring.

The towering Alico Bldg. in non-Catholic Waco caused Will Rogers to remark humorously "Waco is a silo surrounded by Baptists."

(top to bottom, left)

Looking down on the Brazos from the famed heights of Lovers' Leap at Waco.

Father Gootee at historic spot on the Brazos.

Sodality Meeting at St. John Mission.

Kindergarten pupils with Father Gootee.

Daughters of Charity from Waco's Providence Hospital have been teaching catechism at St. John Mission from its founding.

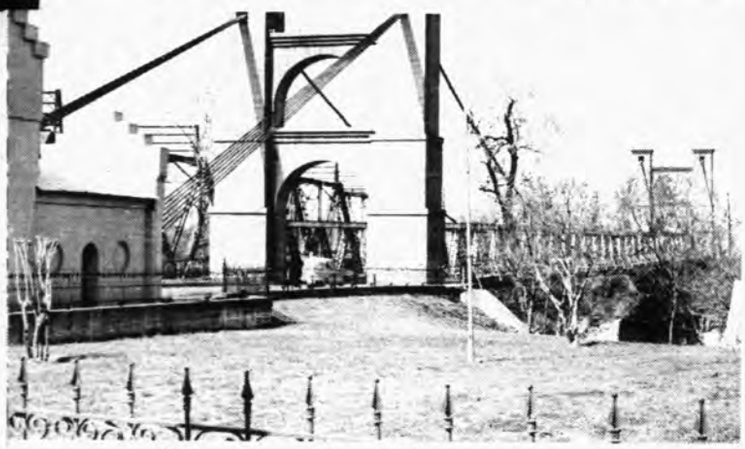
PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.



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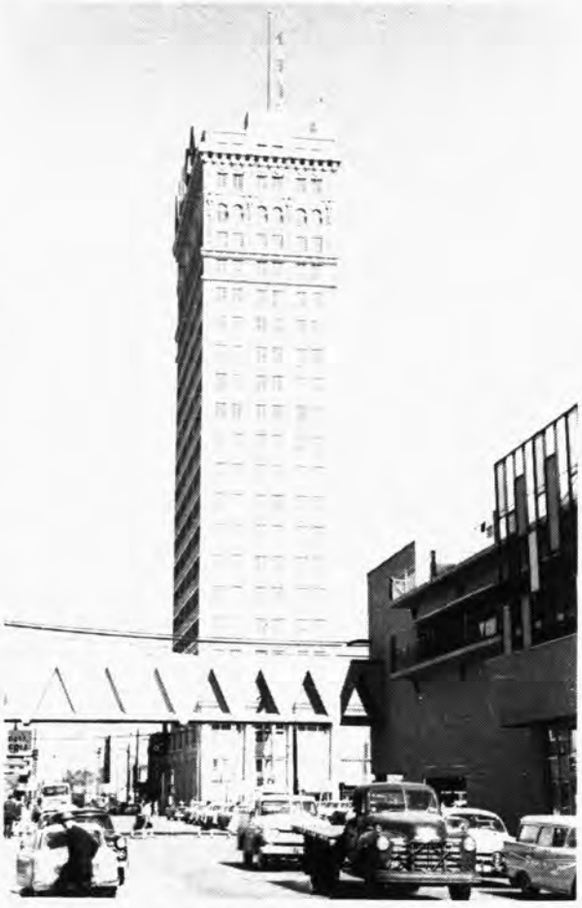

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Help Train A Missionary

Give in Honor of a Favorite Saint

Our Lady of Peace

Holy Ghost, the Sanctifier

Bl. Martin

St. Joseph

St. Jude

St. Therese, Little Flower

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries

Give Your Prayers Always;
Give Financial Support Monthly.

(cut on this line)

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of $_____ in honor of _____ my favorite saint (devotion) for a Scholarship in your seminary at: (check) ☐ Bay Saint Louis, Mississippi: ☐ Arlington, California.

My Name _____ **Address** _____

City _____ **Zone** _____ **State** _____

Send your donations to: REV. FATHER PROVINCIAL
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BAY SAINT LOUIS, MISSISSIPPI

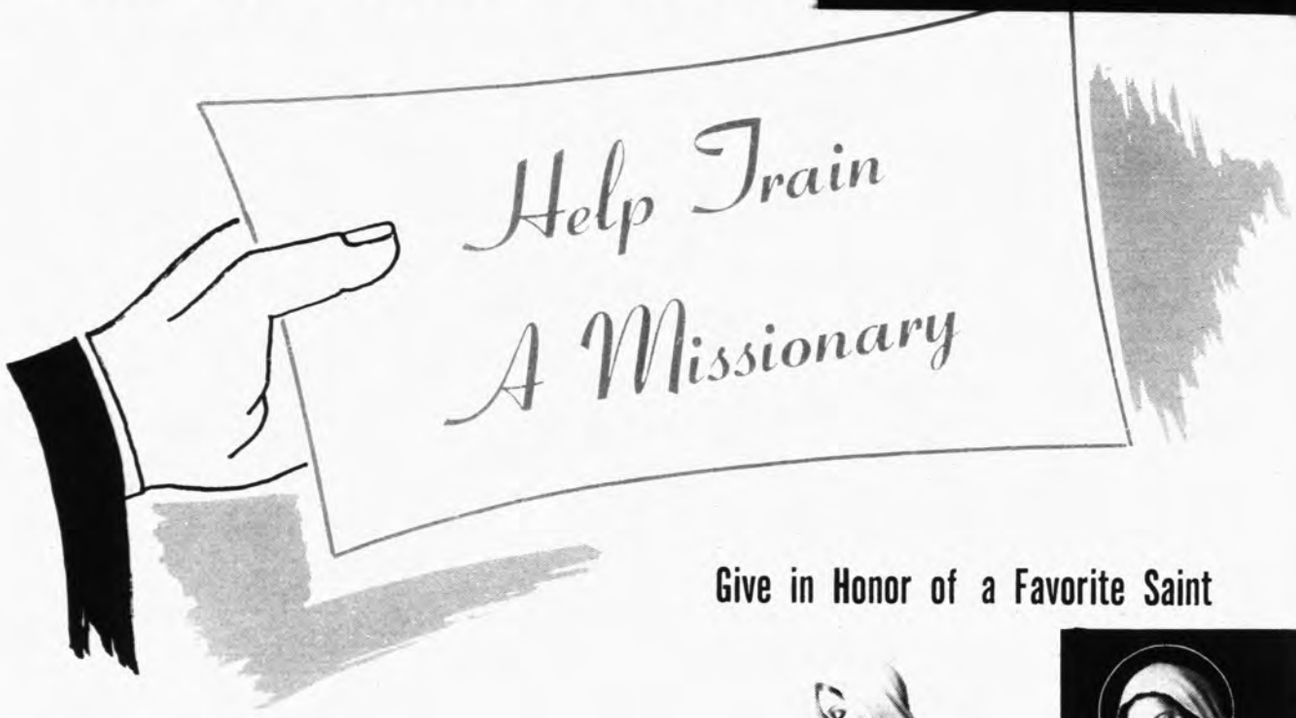
How many Catholic Negroes in your diocese? state? See below.

NEGRO MISSIONS and PARISHES IN THE UNITED STATES

The statistics presented here are taken from the Annual Report (1960) of the *Commission for Catholic Missions Among the Colored People and the Indians.* They comprise the data compiled and supplied by the Ordinaries to whom funds were allotted by the *Commission,* supplemented by data kindly supplied by pastors in charge of Negro parishes in the other dioceses. Data from the latter source are in some instances not complete in one or more categories. It is to be noted that an undetermined number of Catholic Negroes are found in parishes where no racial distinction is customarily made in totaling the members.

Diocese	*Catholics*	*Churches*	*Priests*	*— Baptisms — Infants*	*Adults*	*Schools*	*Pupils*
Albany, N.Y.	500	1	1	5	0	1	80
Alexandria, La.	7,624	21	21	281	74	18	3,631
Amarillo, Tex.	150	1	2	3	6	1	125
Atlanta, Ga.	1,228	3	5	86	160	2	571
Austin, Tex.	785	4	3	25	35	2	317
Baltimore, Md.	21,392	6	15	607	406	6	1,590
Belleville, Ill.	1,602	3	4	20	29	2	226
Belmont Abbey, N.C.	187	1	1	8	3	1	89
Boston, Mass.	2,500	1	2	58	18	0	0
Brooklyn, N.Y.	20,000	3	12	950	210	3	1,082
Buffalo, N.Y.	5,000	0	0	-------	-------	0	0
Camden, N. J.	2,653	2	5	114	109	1	200
Charleston, S.C.	3,641	18	19	114	149	11	1,955
Chicago, Ill.	42,000	24	76	1,556	1,473	24	10,328
Cincinnati, O.	4,000	6	12	86	65	4	738
Cleveland, O.	4,000	2	6	110	133	2	673
Columbus, O.	1,000	1	2	69	28	1	281
Corpus Christi, Tex.	398	1	1	23	5	1	257
Covington, Ky.	497	2	2	39	25	2	139
Dallas-Ft. Worth, Tex.	1,461	10	10	90	93	5	2,057
Detroit, Mich.	15,000	6	13	339	590	5	993

INTENTIONAL SECOND EXPOSURE



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Erie, Pa.	823	1	1	13	16	0	0
Evansville, Ind.	450	1	1	20	35	1	162
Galveston, Tex.	38,734	16	19	1,300	187	8	2,772
Gary, Ind.	1,300	1	3	65	30	1	240
Indianapolis, Ind.	3,127	3	6	118	94	3	750
Kansas City, Kan.	1,250	1	3	29	63	2	142
Kan. City-St. Joe, Mo.	5,000	4	8	400	200	4	784
Lafayette, La.	78,000	65	48	2,890	141	19	6,403
Lansing, Mich.	381	1	1	19	12	0	0
Little Rock, Ark.	1,192	11	10	77	70	8	1,242
Los Angeles, Calif.	28,238	7	13	1,431	455	10	2,254
Louisville, Ky.	5,000	6	6	-------	-------	7	982
Miami, Fla.	1,211	7	6	111	78	5	859
Milwaukee, Wis.	4,250	3	8	186	90	3	535
Mobile-B'ham, Ala.	16,778	50	63	702	771	32	7,753
Monterey-Fresno	2,668	2	2	91	42	1	361
Nashville, Tenn.	2,773	5	8	97	122	6	1,318
Natchez-Jackson	6,556	29	26	292	207	19	4,894
Newark, N.J.	8,057	4	6	162	95	0	0
New Orleans, La.	70,737	28	62	2,603	422	39	11,998
New York, N.Y.	49,073	5	21	2,574	1,488	5	7,173
Okla. City-Tulsa	4,300	15	10	80	125	5	534
Omaha, Nebr.	800	1	2	37	7	1	218
Owensboro, Ky.	650	2	2	23	35	3	249
Philadelphia, Pa.	40,064	4	19	1,447	1,179	6	1,452
Pittsburgh, Pa.	1,600	1	2	28	14	0	0
Portland, Ore.	278	0	0	26	13	0	0
Raleigh, N.C.	3,454	24	33	257	196	16	2,341
Richmond, Va.	6,072	13	25	270	228	9	2,215
St. Augustine, Fla.	2,348	8	5	125	95	6	860
St. Louis, Mo.	19,000	12	21	471	456	12	2,271
St. Paul, Minn.	1,200	2	3	17	56	1	225
San Antonio, Tex.	832	2	2	54	16	2	789
San Diego, Calif.	4,452	3	4	442	25	0	0
San Francisco, Calif.	2,500	2	3	91	36	1	185
Savannah, Ga.	2,100	8	11	101	60	8	1,760
Seattle, Wash.	1,200	0	0	17	54	0	0
Toledo, Ohio	750	1	1	36	18	1	124
Trenton, N.J.	1,317	2	4	60	13	1	172
Washington, D.C.	58,003	24	37	2,824	1,157	10	2,517
Wichita, Kan.	550	1	1	-------	-------	0	0
Wilmington, Del.	2,260	3	8	71	48	1	112
Youngstown, Ohio	500	1	1	-------	-------	0	0
Total	615,964	496	728	24,267	12,066	348	91,978

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EDITORIAL — (Continued from Page 164)

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HISTORIC ELEVATION

March 28, 1960

On the opposite page our Holy Father is pictured at the instant he conferred the red hat upon Bishop Laurian Rugambwa, elevating him to the rank of Cardinal. After his elevation the Cardinal thanked the Holy Father for his paternal solicitude for the African Church "as well as for his confidence that the Church in Africa has reached a state of stability that justifies this important step."

Official notice of elevation is made when Cardinal-elect arrives at Vatican.

Expressions of gratitude.

Students of St. Peter College, conducted at Rome by Divine Word Missionaries, in audience. New Cardinal is alumnus of the College.

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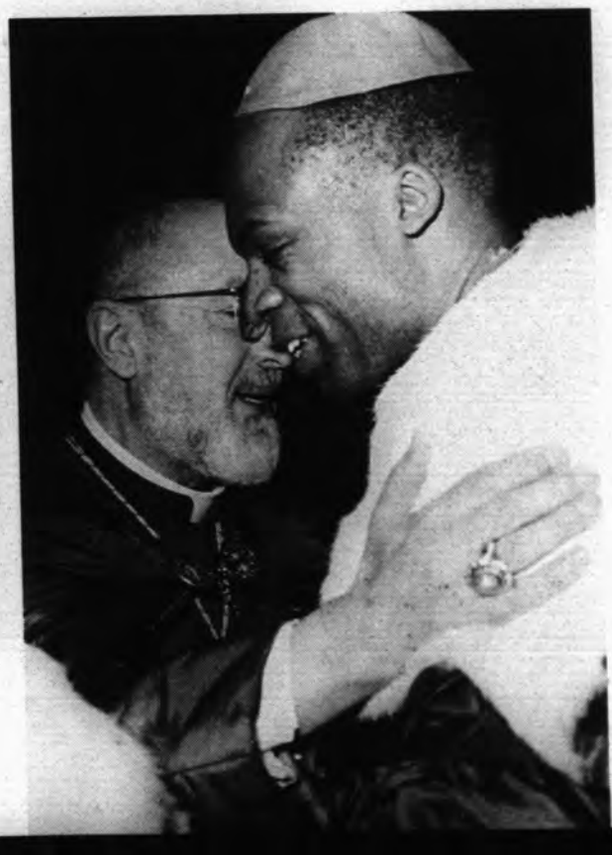

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FIRST NEGRO ARCHBISHOP

Scenes at elevation of Archbishop Bernard Gantin, D.D. of Cotonou, Dahomey, West Africa, on March 17, 1960. Previously, the priestly career of the Archbishop was outlined in our April, 1960 issue.

(left, top to bottom)

Bishop Gantin enters cathedral with Apostolic Delegate, Archbishop Moury.

Bishops in procession.

New archbishop makes address.

Archbishop celebrates solemn pontifical mass.

Immediately prior to enthronization.

Archbishop blesses.

Greets the clergy.

SECOND NEGRO ARCHBISHOP

His Excellency, Most Rev. Archbishop John Amissah, J.C.D.

His Holiness Pope John XXIII gave the Church its second Negro archbishop in the person of Auxiliary Bishop John Kodwo Amissah of Cape Coast, Ghana. The announcement was made in the third week of March only a short time after the promotion of Archbishop Bernard Gantin, the first Negro archbishop.

Archbishop Amissah succeeds Archbishop William Thomas Porter S.M.A., an Englishman and a member of the Society of African Missions of Lyons. Archbishop Porter had continued as Apostolic Administrator of Cape Coast since his resignation on May 15, 1959.

The new archbishop was born of Catholic parents on November 27, 1922, in the town of Elmina, eight miles from Cape Coast. In 1936, at the age of fourteen, John Kodwo entered St. Teresa's Seminary at Amisano (four miles from his birthplace). There the young seminarian pursued his high school, college and theological courses for thirteen years. He was ordained to the Holy Priesthood on December 11, 1949 by Bishop Porter, who was later elevated to the rank of Archbishop.

After his ordination he served briefly in parish work and on the seminary's faculty. In 1951 he went to Rome, where, after three years, he was awarded the degree of Doctor of Canon Law. On June 16, 1957 he was made a bishop.

In the Archdiocese of Cape Coast there are 195,222 Catholics. The clergy numbers 64 European priests, members of the Society of African Missions, and 20 Ghanaian priests. There are 11 European Brothers and 3 Ghanaian Brothers; also, 40 Sisters, of whom 6 are Ghanaian. The major seminary has an enrollment of 42 students belonging to various dioceses, while the minor seminary has 27 students. Suffragan diocese of the Cape Coast Archdiocese are: Accra (60,000 Catholics), Keta (127,000), Kumasi (122,000), Navrongo (9,000), and Tamale (38,000).

Parents of the Archbishop with the two oldest of their 9 children.

FIRST NEGRO ARCHBISHOP

Scenes at elevation of Archbishop Bernard Gantin, D.D. of Cotonou, Dahomey, West Africa, on March 17, 1960. Previously, the priestly career of the Archbishop was outlined in our April, 1960 issue.

(left, top to bottom)

Bishop Gantin enters cathedral with Apostolic Delegate, Archbishop Moury.

Bishops in procession.

New archbishop makes address.

Archbishop celebrates solemn pontifical mass.

Immediately prior to enthronization.

Archbishop blesses.

Greets the clergy.

SECOND NEGRO ARCHBISHOP

His Excellency, Most Rev. Archbishop John Amissah, J.C.D.

His Holiness Pope John XXIII gave the Church its second Negro archbishop in the person of Auxiliary Bishop John Kodwo Amissah of Cape Coast, Ghana. The announcement was made in the third week of March only a short time after the promotion of Archbishop Bernard Gantin, the first Negro archbishop.

Archbishop Amissah succeeds Archbishop William Thomas Porter S.M.A., an Englishman and a member of the Society of African Missions of Lyons. Archbishop Porter had continued as Apostolic Administrator of Cape Coast since his resignation on May 15, 1959.

The new archbishop was born of Catholic parents on November 27, 1922, in the town of Elmina, eight miles from Cape Coast. In 1936, at the age of fourteen, John Kodwo entered St. Teresa's Seminary at Amisano (four miles from his birthplace). There the young seminarian pursued his high school, college and theological courses for thirteen years. He was ordained to the Holy Priesthood on December 11, 1949 by Bishop Porter, who was later elevated to the rank of Archbishop.

After his ordination he served briefly in parish work and on the seminary's faculty. In 1951 he went to Rome, where, after three years, he was awarded the degree of Doctor of Canon Law. On June 16, 1957 he was made a bishop.

In the Archdiocese of Cape Coast there are 195,222 Catholics. The clergy numbers 64 European priests, members of the Society of African Missions, and 20 Ghanaian priests. There are 11 European Brothers and 3 Ghanaian Brothers; also, 40 Sisters, of whom 6 are Ghanaian. The major seminary has an enrollment of 42 students belonging to various dioceses, while the minor seminary has 27 students. Suffragan diocese of the Cape Coast Archdiocese are: Accra (60,000 Catholics), Keta (127,000), Kumasi (122,000), Navrongo (9,000), and Tamale (38,000).

Parents of the Archbishop with the two oldest of their 9 children.

by Thomas Potts, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

CALIFORNIA

Arlington: Students at "Marygrove", our Divine Word Seminary, joined nearly half a million other high school students throughout the nation on March 14 and 15 in taking aptitude tests for *Project Talent*. Our seminary was the only school in Riverside County chosen to take part in the project, and one of 13 schools of all types in Southern California that participated. During the two days of testing, our students took tests that indicate aptitudes in various fields and answered questions regarding their backgrounds and their plans for the future. By this *Project Talent*, Washington, D. C. is probably searching for pilots to man its space ships in future years. How surprised will Washington be to learn that our students at "Marygrove" want to pilot people even higher than the reaches of space!

—Father Henry Marusa, S.V.D. reported from his chaplaincy at Rancho Los Amigos Hospital in Downey, California that his days have been busy ones. In a year's time he conducted services 508 times and administered the sacraments at bedside 674 times.

Oakland: Father Clement Meyer, S.V.D. loaded his camera recently and roamed his school premises where he made the accompanying photos. They reveal his school's multi-racial enrollment to which we alluded in an earlier issue.

A number of "Marygrove's" students with Brother Richard, S.V.D.

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At our St. Patrick School, in Oakland, California.

Vicariate; and Father Robert Hoffman S.V.D., to New Guinea's Alexishafen Vicariate. In all probability the three will study at least a year, beginning this September, at Washington's Catholic University before entering upon their appointments. Also, the early announcement was made that Brother Valentine, S.V.D., presently at our Bay Saint Louis headquarters, will go to Ghana by April, 1961.

Meridian: The Golden Jubilee celebration for St. Joseph Parish proceeded smoothly on May 24th. Father Clement Mathis, S.V.D. had the old mission in shipshape. Earlier, by mid-April, Father had already leveled a plot immediately south of the parish hall, and had the plans ready for a new catechetical center. It will cost $20,000, a fearsome amount for him to try to raise, and will be staffed by two lay apostles from the Greenwood, Mississippi lay apostolate foundation. The City of Meridian promised a full scale paving project around the mission. It will be a tremendous relief after 50 years, to have the steep clay roads paved. The relief brings with it a worry—where to find the huge sum to meet the paving tax levied by the city?

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Yazoo City: On Sunday, April 24 at 3:00 p.m. St. Francis Parish feted His Excellency, Bishop Richard O. Gerow, S.T.D., in honor of his 50th priesthood anniversary. Bishop Gerow then dedicated the parish's new school cafeteria. A year earlier, on April 5, 1959, the pastor, our Father Joseph Stier, S.V.D. had conducted ground breaking for the cafeteria and had then blessed the site. After the April 24 dedication, the Bishop confirmed 26 students—converts of the past two years — and two adults. Holy Mass was then celebrated, followed by a dinner in the Bishop's honor.

INTENTIONAL SECOND EXPOSURE

along The Divine Word Mission Trail!!

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Little Rock: November 13th has been set as the date of St. Bartholomew Parish's Golden Jubilee celebration.

The First and Second Graders of St. Bartholomew School carefully saved their pennies under the encouragement of their teacher, a Sister, Servants of the Holy Ghost (Techny, Ill.) and sent them to the Holy Father with a touching little message. They were delighted to receive a reply from the Holy Father, through his Secretariat of State, dated March 24.

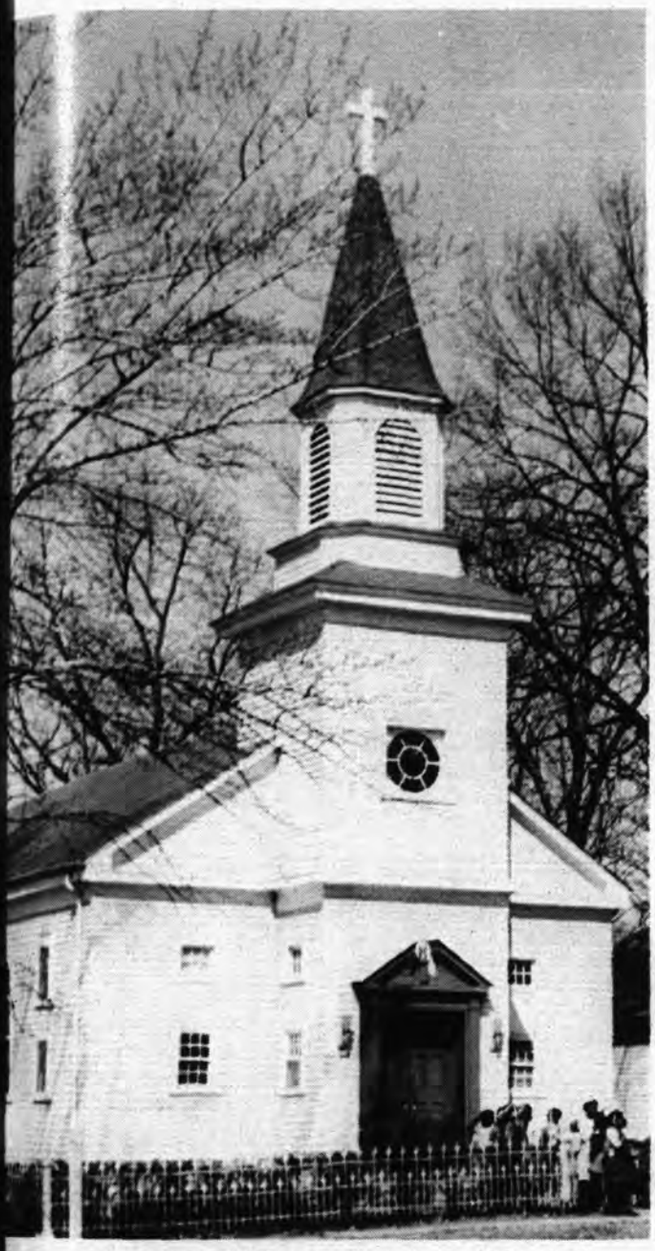
North Little Rock: In Easter Week the contract was signed for our Father Louis A. Nau's new St. Augustine School. As early as the end of March Father had cleared most of his newly acquired property making ready for the workers. Razing several dilapidated old frame houses which stood on the property was hard, grimy work for Father. The new school will cost $49,000 at about $7.75 per square foot. The little parish is in for a hard struggle to raise money for its venture.

LOUISIANA

Duson: At our missions for the Colored in Louisiana the Holy Week ceremonies were awaited by the people. Scarcely any of our missionaries could surpass Father Clarence Howard, S.V.D. in his attention to the details of the inspiring ceremonies, At St. Benedict the Moor Mission in Duson and at Blessed Martin de Porres Mission in Scott, Father had a very busy time of it. He observed as many details of the ceremonies as he could, ministering both missions alone. Father added his jolly touch to the solemnities when he arranged, at both missions, an Easter Egg Hunt for the children.

Word was received that Father Howard, through the help of Bishop Maurice Schexnayder of the Lafayette Diocese, has acquired extensive property at the more populous Scott mission. The new property lies immediately north of his former property lines there. He will move his residence to Scott, establishing there his main mission. A new church is planned at Scott. At present Father is planning how best to lay out the future parish plant.

Kindergarten pupils at St. Bartholomew School.



St. Bartholomew Church at Little Rock.

Father Robert Flinn, S.V.D. rounds out a complete school year at our Bay Saint Louis seminary this month. The industrious young priest came to us last summer in time for the opening of the school year which is just closing. He taught Moral Theology and Canon Law in our major seminary here, and, in the spring, substituted for some of Father Lang's classes in the minor seminary while that priest recruited vocations. In addition, Father Flinn served as librarian here through the past school year.

The young priest, a native of Sharon, Pennsylvania, attended St. Joseph Grammar School there and made his high school studies at the Divine Word Seminary in Girard, Pennsylvania. He pronounced his first vows on September 8, 1949. From 1951 to 1957 he studied at our major seminary in Techny, Illinois where he was ordained on June 9, 1957 by Archbishop William J. O'Brien of Chicago. In September that year Father went to Rome to study Canon Law at the Gregorian University. He received the licentiate there in June, 1959 and soon after he was sent to Bay Saint Louis. It has been planned that he will later continue his studies at Rome in pursuit of the doctorate in Canon Law.

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Boys! Young Men!

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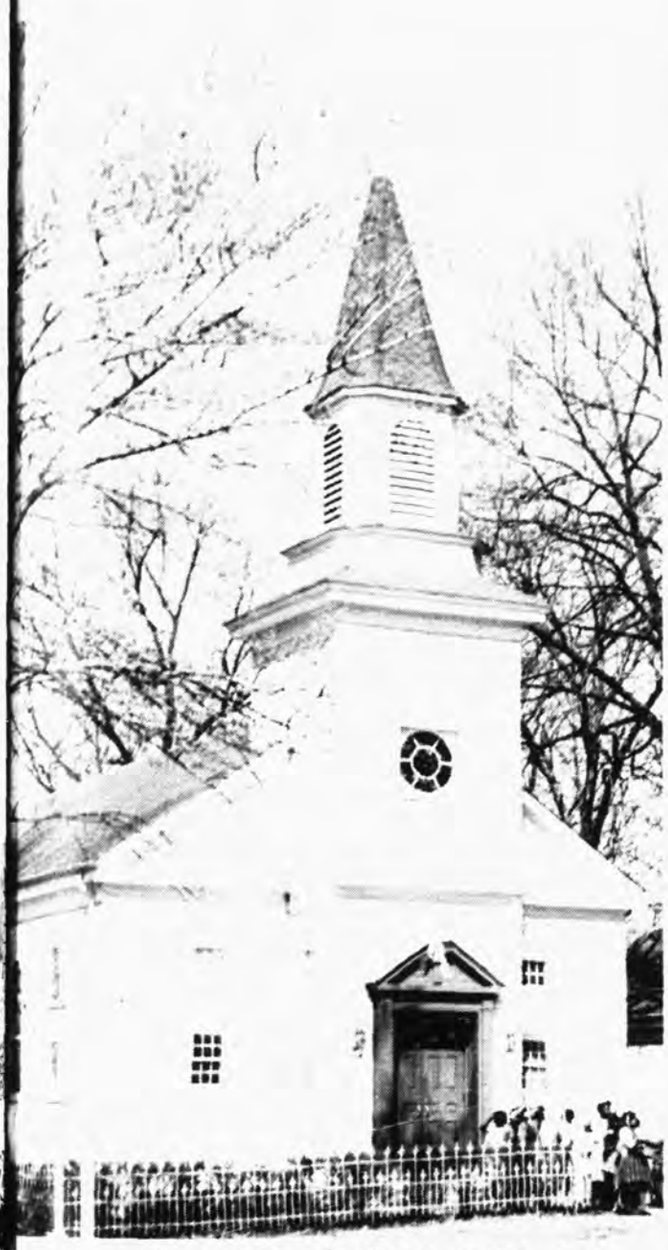

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. . . into the Whole World

In accordance with our world wide missionary character, and not to limit the mission interest of our readers to the confines of the U.S., we Divine Word Missionaries present another in a series of portrayals of missions abroad.

—Editor

New Guinea is the second largest island in the world. Its western half is governed by Holland. Its eastern half is subdivided into *Territory of Papua* (lying in the southeast) and *Northeast New Guinea.* Australia is now entrusted with the governing of this last mentioned section which has been a field of work for our Divine Word Missionaries since 1896. New Guinea's people, called Papuans, belong to a racial group known as the Melanesians, not to the Negro race, as has been erroneously stated by some.

The island's extremely rugged living conditions, with a very debilitating climate and pestilences, have forced its inhabitants to a stone-age culture level from time immemorial, and make missionary work very difficult. Yet, by the outbreak of World War I our missionary priests and brothers counted 5,000 Catholics, and ten years later the number had almost trebled. Today, despite the extreme setbacks of World War II, our missionaries report the following figures: 121,167 Catholics in an assigned population of 910,519; 171 missionary priests and brothers with 95 Sisters staff 871 churches and mission stations, 4 hospitals, 8 dispensaries, 906 elementary schools and 16 secondary schools with 38,841 pupils who give encouraging signs for the close future. While prospects for the priesthood and brotherhood grow but slowly, an encouraging number of Papuan girls have already become Sisters.

The section in which our Divine Word Missionaries labor (Northeast New Guinea) is divided into four Vicariates: Alexishafen, Wewak, Goroka and Mount Hagen. The last two named were formed on June 22, 1959. An American, Most Rev. George Bernarding, S.V.D. was made its Bishop. He

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Bay Saint Louis, Mississippi

Father Francis Hughes, S.V.D., of Boston, Mass.

A chapel in the highlands.

Little Sisters of the Rosary.

Bishop Bernarding baptizes.

CUT ON THIS LINE

MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. *We are very grateful for your Mass stipends.* They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses

(Vary *according to your Diocese regulations.)* LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

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.....		.....
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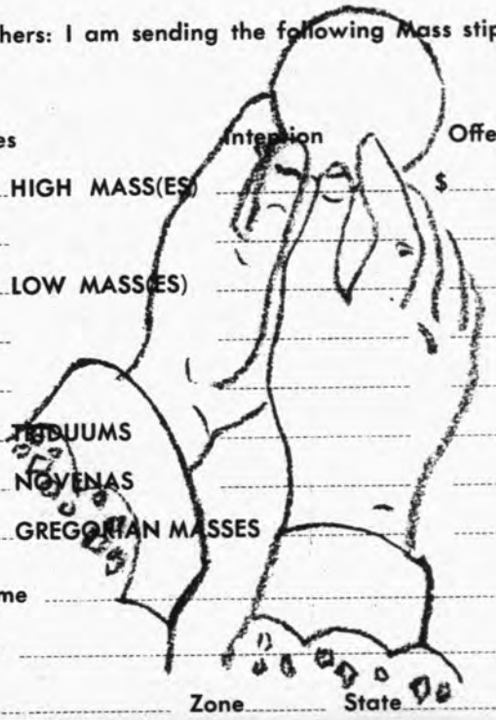
My Name .....

Address .....

City ..... Zone ..... State .....



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BAY SAINT LOUIS, MISSISSIPPI

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The Sisters of Christian Charity (of Wilmette, Ill.) at our St. Augustine Parish in North Little Rock, Arkansas had to go through an ordeal this month in common with school teachers everywhere in the Colored Missions. As St. Augustine School closed for the summer the four Sisters pictured here lingered with their affectionate pupils who were about to depart for the summer vacation. After nine happy months together in the classrooms, pupils and Sisters were reluctant to say "Good bye 'til September!" But after a while the inevitable goodbye had to be said and the children trooped home for the long vacation. The Sisters then turned towards laying plans for their own summer activities.

The Sisters of Christian Charity are newcomers to our Colored Missions of the Deep South. They entered the work at North Little Rock on August 15, 1957. The first four Sisters to teach there were Sister M. Agatha (7th and 8th grades), Sister M. Agnita (5th and 6th), Sister M. Josita (1st and 2nd), and Sister M. Louisetta who managed the cafeteria. Sister Agnita has since been replaced by Sister M. Brendan who taught the 5th and 6th grades this past school year.

At the Sister's arrival there were 126

pupils in St. Augustine School. At its closing this year the enrollment numbered 153 pupils among whom there were 45 Catholics. Since the Sisters' coming three years ago 23 new Catholics have been gained in cooperation with our Father Louis A. Nau, S.V.D., the pastor.

The Congregation of the Sisters of Christian Charity was founded by Pauline van Mallinckrodt in 1849. His Holiness Pope Pius IX conferred upon it a second title, *"Daughters of the Blessed Virgin Mary of the Immaculate Conception."* The spirit of the Congregation, charity, is based on love of the Blessed Sacrament and devotion to the Immaculate Mother of God. The chief activity of the Congregation is teaching. The Sisters have conducted schools in the United States for close to 90 years. They are engaged in elementary and high schools: they also have an orphanage in Normandy, Mo., and a hospital in Williamsport, Pa. *In the Colored Missions the Sisters are engaged at St. Augustine Parish and at Greenville, N. C.* Elsewhere, another phase of their work is the education of the blind and the deaf, begun a few years ago. Since September, 1958 the Sisters have instructed retarded children at St. John Evangelist School in Detroit, Mich.

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The Congregation of the Sisters of Christian Charity was founded by Pauline van Mallinckrodt in 1849. His Holiness Pope Pius IX conferred upon it a second title, "*Daughters of the Blessed Virgin Mary of the Immaculate Conception.*" The spirit of the Congregation, charity, is based on love of the Blessed Sacrament and devotion to the Immaculate Mother of God. The chief activity of the Congregation is teaching. The Sisters have conducted schools in the United States for close to 90 years. They are engaged in elementary and high schools: they also have an orphanage in Normandy, Mo., and a hospital in Williamsport, Pa. *In the Colored Missions the Sisters are engaged at St. Augustine Parish and at Greenville, N. C.* Elsewhere, another phase of their work is the education of the blind and the deaf, begun a few years ago. Since September, 1958 the Sisters have instructed retarded children at St. John Evangelist School in Detroit, Mich.

Boys' and Girls' CORNER

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The Sacred Heart of Jesus

Divine Word Missionaries are instructed by their rules to be zealous in spreading devotion to the Sacred Heart of Jesus. Our Founder personally gave us this rule—an outcome of his own love for the Sacred Heart of Jesus. He instructed his spiritual sons to honor the Sacred Heart of Jesus on all Fridays, particularly on the first Friday of each month. Also, through the entire month of June.—Ed.

OVERTON JONES, S.V.D.

The word "heart," in many languages and for many ages, has been used to mean "love, affection, sympathy." Thus the words of the ancient Proverbs: "My son, give Me thy heart," mean nothing less than "Son, give Me thy love." Accordingly, Jesus Christ, the God-man was so sympathetic to us humans that we have come to refer to Him as the Sacred Heart. However, it was He Himself who directed us to the name. In His wisdom, He accommodated Himself to our mode of thought and made His heart the symbol of His intense love, affection and sympathy for us. "Behold this heart which has so loved man."

Reflect briefly on the Sacred Heart's intense affection for us.

The Gospels, of course, outline your pious task for you. Jesus showed His most compassionate Heart in Bethlehem's crude cradle and again before the hungry multitude. He showed it when He wept at the grave of His friend, Lazarus. When He shed tears of sympathy over the impenitent city. In His indefatigable kindness towards sinners we behold His most loving heart. There is never a word of reproach when He speaks to the sinner. How different His attitude from that of the righteous Pharisees. They are indignant. He is sympathetic. "Take courage, son. Thy sins are forgiven thee." "Woman, is there no one left to condemn thee? . . . Neither will I condemn thee. Go and sin no more." "Much has been forgiven her because she has loved much." "This day thou shalt be with Me in paradise."

Nevertheless, in spite of the Gospels' abundant assurances to us of Jesus' fond love, our Savior found that He had to make a personal appeal that we trust more in His sympathy for us sinners. He did this in a series of appearances to St. Margaret Mary in which He asked that devotion to His Sacred Heart be practiced as widely as possible. Note that this is the only devotion which Jesus Himself has ever asked of us. The devotion which He asked is basic to a full Christian life. No one can practice the devotion to the Sacred Heart of Jesus and at the same time fail against the virtues.

Again, at the turn of the century Jesus appeared to chosen souls asking them to spread devotion to His Sacred Heart. These are His words: "I am love and desire only love. Oh, if souls only realized how I wait for them in mercy. I am the love of all loves, and it is my joy to forgive." About wayward souls, He spoke thus: "I would have these to understand that it is not the fact of their sin that ought to keep them from Me. They must never think that there is no remedy for them, nor that they have forfeited forever the love that once was theirs." . . . "Poor pitable sinners, do not turn away from Me. I will not reproach you. I will not cast your sins in your face. No need to be afraid. Come to Me. If you but knew how dearly I love you."

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MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it **helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.**

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.

6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
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Rev. dear Father:

I have $.....at my disposal that I could put into your Mission Gift Agreement. I am.....years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City..... **Zone**..... **State**.....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

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SPIRITUAL READING

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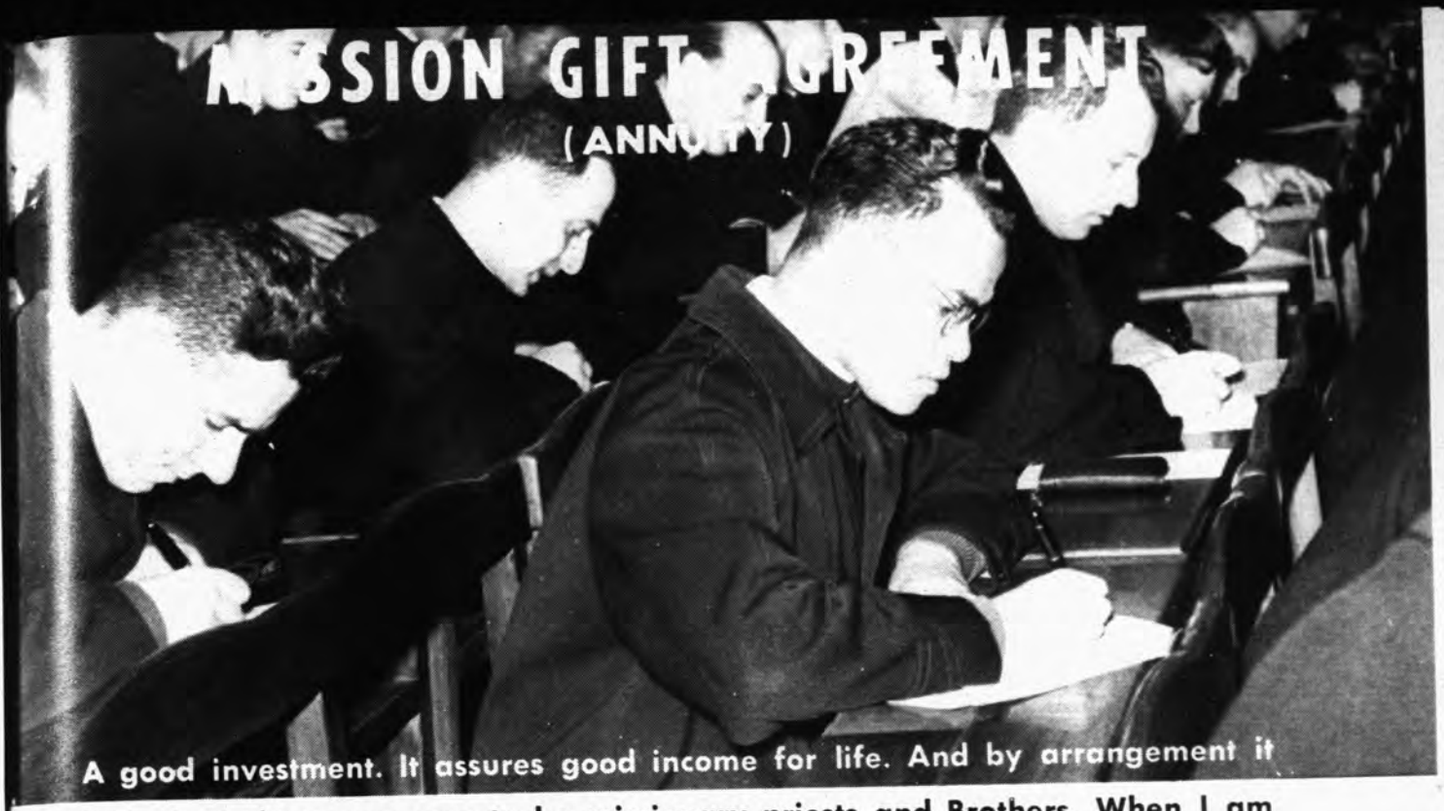

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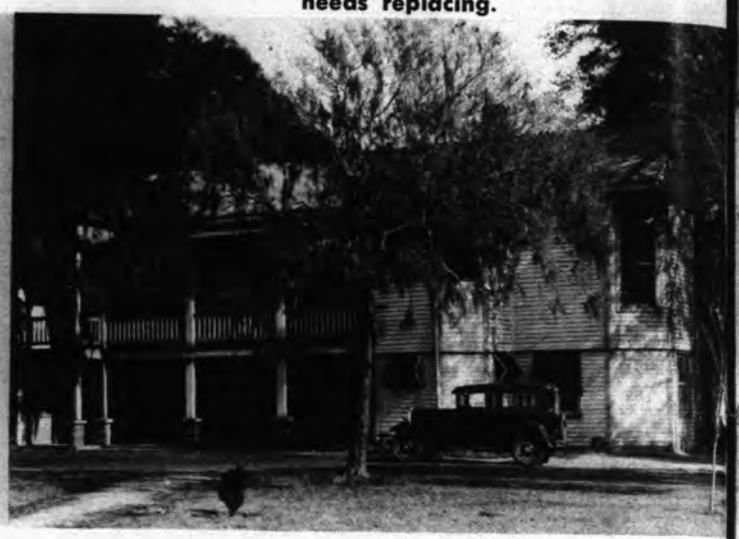
3 points to tell

1. **TO FORWARD OUR MISSION WORK**
2. **WE ARE BUILDING FIRST UNIT OF LONG-RANGE DEVELOPMENT**
3. **WE NEED AND ASK YOUR HELP.**

Early picture of the building which now so badly needs replacing.



The Divine Word Seminary (St. Augustine's) at Bay Saint Louis, Mississippi, southern headquarters of the Divine Word Missionaries, is now trying to build a badly needed new faculty building. YOU CAN HELP . . . . .

1.) with every dollar you send, for unless you send it we cannot use it to build with.

2.) by becoming an ASSOCIATE BUILDER
A donation of $100.00 for our needed building marks you as one of our special helpers named by us ASSOCIATE BUILDERS. We will make your friendship known on the ASSOCIATE BUILDERS PLAQUE which will be permanently and prominently placed in the new faculty building.

ASSOCIATE BUILDERS – $100 OFFERING

For individuals, groups, clubs and organizations this designation has been devised. A spiritual certificate will be sealed and signed for each $100 given. A large bronze plaque will be erected in the vestibule of the Building with the list of the Associate Builders and will remain in memory and commemoration forever.

Send your donations to:
Rev. Father Provincial,
Divine Word Missionaries,
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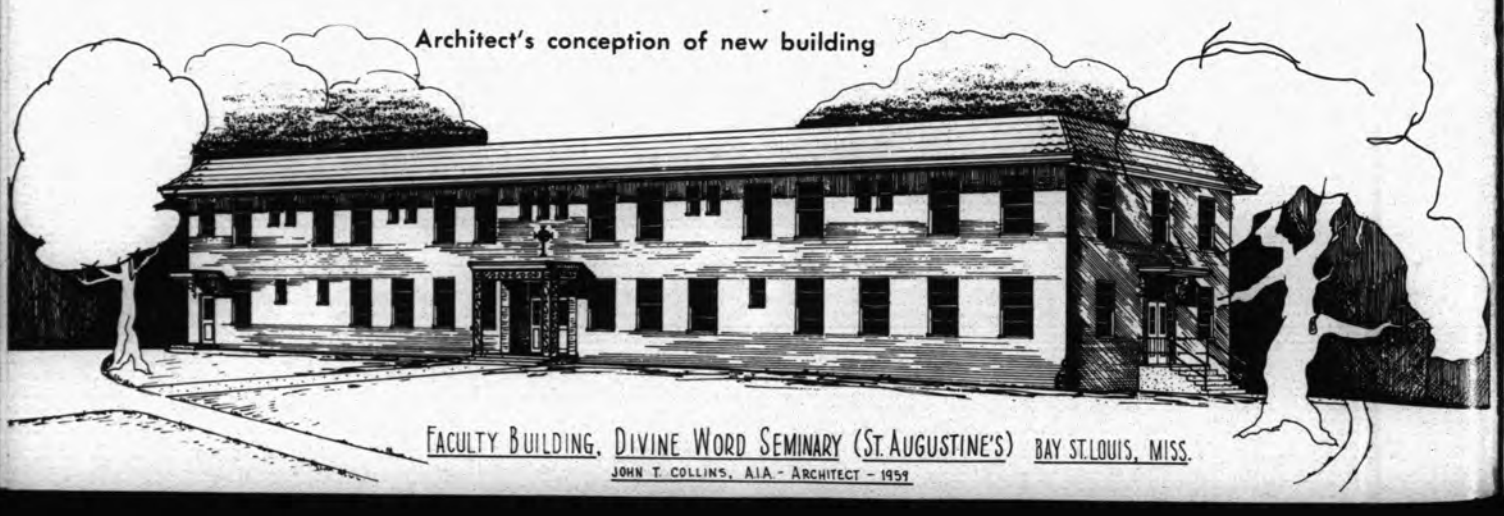
Architect's conception of new building



FACULTY BUILDING, DIVINE WORD SEMINARY (ST. AUGUSTINE'S) BAY ST. LOUIS, MISS.
JOHN T. COLLINS, A.I.A. - ARCHITECT - 1959

now so badly

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ST. AUGUSTINE'S CATHOLIC Messenger

Message on the Schools

NEGRO PRIESTS INCREASE
A QUESTION ANSWERED
HOLY ANGELS

september, 1960

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Three Popes have approved our Mission Mass League.

Colorful certificate sent with each Perpetual Membership

Year Membership $1.00; Perpetual Membership $10.00; Perpetual Family Membership $25.00

Dear Father Provincial: I Request _____ membership

for _____ Living _____ Deceased _____
(Encircle correct word)

at Address _____

City _____ Zone _____ State _____

Vol. 37,/No. 7/SEPTEMBER, 1960

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—$2; 2 yrs.—$4; 3 yrs.—$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES *are an international missionary order of over 5,000 members,* including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Printed by Sullivan Brothers, Lowell, Mass.

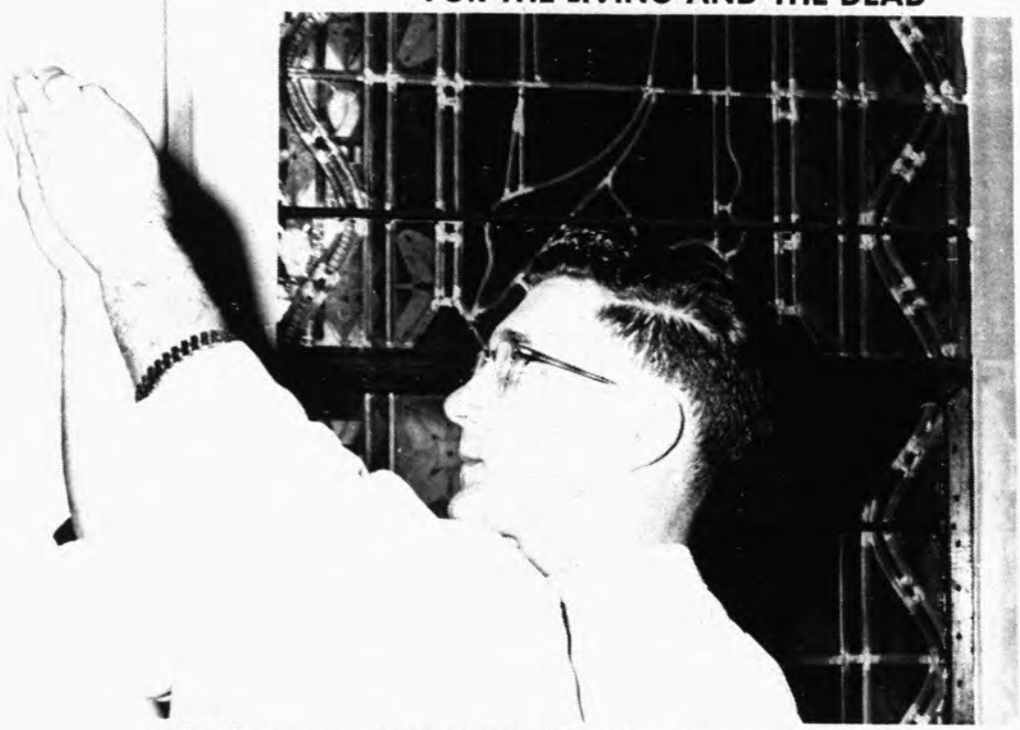
The cover: Two Catholic boys trudge home from school in the rural community of Vacherie, La.

INTENTIONAL SECOND EXPOSURE

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers and good works of our missionary Brothers and aspirants.

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for ..... Living ..... Deceased .....
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at Address .....

City ..... Zone ..... State .....

Vol. 37,/No. 7/SEPTEMBER, 1960

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—$2; 2 yrs.—$4; 3 yrs.—$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

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The Message

. . . from

Divine Word Missionaries

May God's blessing be on the Catholic schools as they re-open this month. And may He especially bless certain schools among them, nearly 350 in number, almost all in the South. These are the schools maintained for Negro children by the Catholic Church. They are in places where the Church today finds the Negro segregated by race. Most of these schools are in the cities and in the countryside of the South. Many are in the Negro neighborhoods of large cities in the North.

More than 90,000 children crowd into these 350 schools, which range in size and building material from quite large, stone structures to very small, wooden shacks. The Negro pupils are taught by more than 1100 nuns who are aided by nearly 450 lay teachers. This latter group has doubled its number in the past ten years, for although the number of pupils in the schools increased 30% in that time, the number of nuns increased but slightly more than 20% over an already inadequate total. In the past ten years an additional 56 schools were acquired by our Negro Catholic children.

Financial support is supplied only with great difficulty at nearly every one of these schools. At not a few schools the financial support seems to be supplied miraculously—or, anyway, man's mind can scarcely know how it comes.

An inestimably great aid, among others, to these schools is that which comes from the *Catholic Board for Mission Work among the Colored People.* Its Director General is the Rev. Edward C. Kramer, D.D., editor of *Our Colored Missions* (154 Nassau St., N.Y. 38, N.Y.). The zealous work of this priest to provide support for 470 nuns teaching in 147 schools is a story yet to be told.

NEGRO PRIESTS GROW IN NUMBERS

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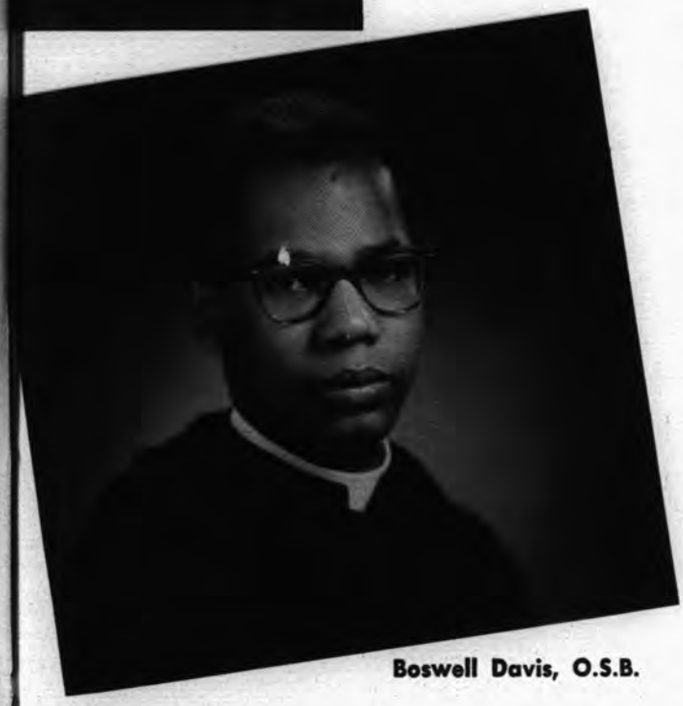
Jerome Brooks, C.P.



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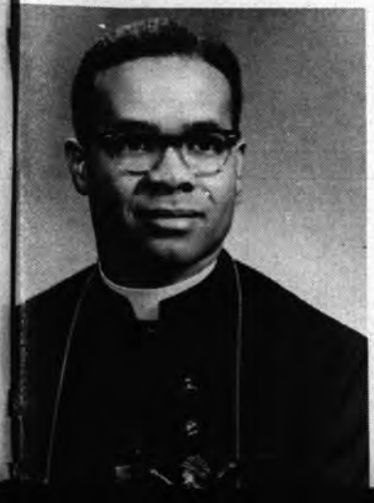

Gene Wilson, C.PP.S.

As a result of a survey made by the *Messenger* in recent months, it is revealed that 12 American Negro priests were ordained this year. That sum is the highest number of Negro priests ordained in the U.S. in any one year. The previous high was established in 1958 when ten were ordained. This year's ordinations bring to 106 the total number of U.S. Negro priests and mark the first time their number has gone above 100. It is interesting to note that of these 106 priests, only 1 was ordained in the 1920 decade, and only 13 in the 1930 decade. Through the following decade (1940), 23 Negro priests were ordained, and in the decade just completed (1950), 52 Negro priests were ordained as their numerical growth gained momentum. Now in the very first year of the present decade there have already been ordained 12 Negro priests, almost as many as were ordained in the entire 1930 decade.

The *Messenger* learned through its survey, which extended to all the 205 U.S. major seminaries, monasteries, and houses of study, that 15 Negro clerics are scheduled for ordination in 1961. In addition, it was learned there are about 50 Negro clerics now studying theology and philosophy who would be ordained in the years up to 1966. A larger, though undetermined, number of Negroes are reported in the U.S. novitiates and minor seminaries. The survey, which enjoyed nearly 100% returns on its questionnaire, revealed that Negro candidates for the priesthood receive very favorable reception everywhere throughout the American seminary system.

Thirty-one of the 106 priests are diocesan priests. The remaining 75, more than two-thirds of the total, are members of 17 religious orders: Divine Word Missionaries (33), Order of St. Benedict (14,) Holy Ghost Fathers ● ● ●

May God's blessing be on the Catholic schools as they re-open this month. And may He especially bless certain schools among them, nearly 350 in number, almost all in the South. These are the schools maintained for Negro children by the Catholic Church. They are in places where the Church today finds the Negro segregated by race. Most of these schools are in the cities and in the countryside of the South. Many are in the Negro neighborhoods of large cities in the North.

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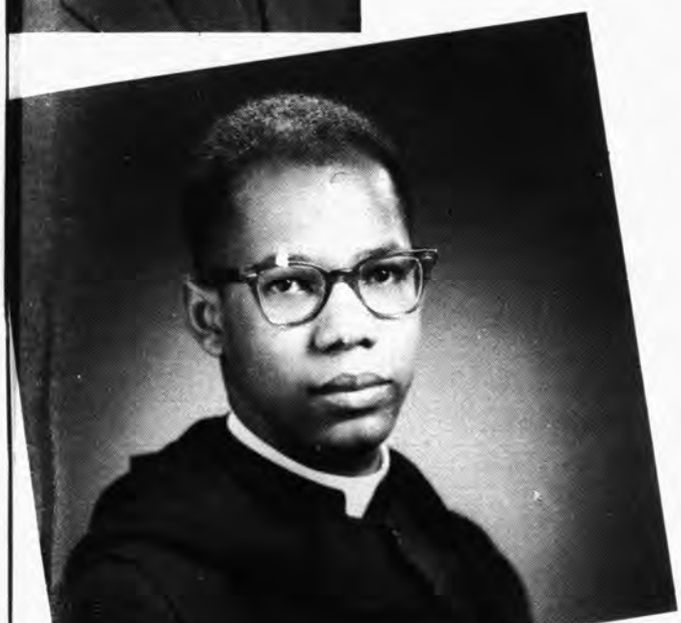

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The Negro priests most recently added to the U.S. clergy are the following: 1. Alleyne, Lawrence S.D.S., Divine Saviour Seminary, Lanham, Md. (1960); 2. Brooks, Jerome, C.P., Sacred Heart Retreat, Louisville, Ky. (1960); 3. Carmon, Dominic, S.V.D., Divine Word Seminary, Bay Saint Louis, Mississippi (1960); 4. Davis, Boswell, O.S.B., St. John's Abbey, Collegeville, Minn. (1960); 5. Hall, Charles, S.S.J., St. Joseph Seminary, Washington, D.C. (1960); 6. Harris, Elbert, S.S.J., St. Joseph Seminary, Washington, D.C. (1960); 7. Leake, Conrad, S.A., Pius X Seminary, Graymoor, Garrison, N.Y. (1960); 8. Potts, Donald G. O.S.C., Crosier Fathers, Fort Wayne, Ind. (1960); 9. Rodney, John, S.V.D., Divine Word Seminary, Techny, Illinois (1960); 10. Taylor, Benedict M., O.F.M. Conv., Holy Name College, Washington, D.C. (1960); 11. Violenus, James A., Archdiocese of New York (1960); 12. Wilson, Gene R., C.PP.S., St. Charles Seminary, Carthagena, Ohio (1960).

BRIEF BIOGRAPHIES OF NEWEST NEGRO PRIESTS

Lawrence Edward Alleyne was born in Brooklyn, N.Y. on June 14, 1928, the second child in a family of three. He was a member of Holy Rosary Church in Brooklyn. He attended the city's grammar schools, then Bushwick High School and Cathedral College High School, both in Brooklyn. In September, 1949 he entered the Salvatorian Fathers' minor seminary at Menominee, Michigan. Four years later he entered the novitiate there and made his first vows on September 8, 1954. His final vows were pronounced on September 8, 1958. From 1954 to 1956 he studied philosophy at the Catholic University, earning a B.A. in 1956. Also, for one year he studied theology at that university before going to the Divine Saviour Seminary at Lanham, Md. to complete the remaining three years of theology. Father Alleyne was ordained a member of the Salvatorian Order on June 4, 1960 at the National Shrine of the Immaculate Conception by Bishop John M. McNamara, auxiliary bishop of Washington, D.C. His first mass was sung at Holy Rosary Church in Brooklyn the following day, Pentecost Sunday. The archpriest at the mass was Rev. Archibald V. McLees, D.D., chaplain of the Brooklyn Interracial Council.

Bernard O. Brooks was born on March 20, 1932 at Houston, Texas. He was a member of Our Mother of Mercy Parish there and attended the parish's grade school. In 1946 he entered the Passionist preparatory seminary at St. Louis, Mo. (now moved to Warrentown, Mo.) where he completed 4 years of high school studies and 2 years of college studies.

Rev. Donald Potts, O.S.C.

In 1952 he entered the Passionist novitiate at St. Paul, Kansas and pronounced first vows there on July 9, 1953. He completed 3 years of philosophy at St. Gabriel Monastery in Des Moines, Iowa, 2 years of Dogmatic Theology at Immaculate Conception Monastery in Chicago, and 2 years of Moral Theology at Sacred Heart Monastery in Louisville Ky. On June 16, 1960 he was ordained at the Louisville monastery by Bishop Cuthbert M. O'Gara, C.P., D.D., exiled bishop of Yuanling, Hunan, China. On June 26 he sang his first solemn mass at Our Mother of Mercy Church in Houston. The deacon at that mass was Rev. August Thompson, a relative, who is pastor of St. Anthony Church in Cottonport, Louisiana.

Boswell Ambrose Davis was born on April 19, 1934 in the Bahama Islands, one in a family of eight children. On July 1, 1953 he entered the Benedictine novitiate and made his solemn profession on July 11, 1957. On June 7, 1958 he received the subdiaconate and on June 6, 1959, the diaconate. Bishop Paul Leonard Hagarty, O.S.B.,D.D., Vicar Apostolic of the Bahama Islands, ordained him to the priesthood on June 24, 1960 in St. Francis Xavier Church, Nassau. Two days later Father Davis sang his first solemn mass there.

Charles Anthony Hall was born on July 23, 1931 at Rochester, N.Y., the first in a family of 12 children. He was a member of Immaculate Conception Parish at Rochester and attended the parish school. On September 8, 1950 he entered Epiphany Apostolic College at Newburgh, N.Y. after studying at Aquinas Institute. In 1954 he completed the Josephite Novitiate at Newburgh and went to St. Joseph Seminary at Washington, D.C. where he studied philosophy from September, 1954 to June, 1956. Through the following four years he studied theology there. On June 4, 1960 he was ordained by Bishop John M. McNamara at the National Shrine of the Immaculate Conception. On June 2, 1960 he sang his first solemn mass at Immaculate Conception Church in Rochester.

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Conrad Leake was born in High Point, North Carolina, where he at-

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- **boys accepted ready for high school; already in high school; already beyond high school.**

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BAY SAINT LOUIS, MISSISSIPPI

tended Fairview Street Elementary School and William Penn High School. A convert to the Faith, he was baptized on December 24, 1949 by Father Bartholomew Paytas, S.A. Before his ordination on June 7, 1960 by Bishop Philip J. Furlong, D.D., auxiliary bishop of New York, he had studied at Iona College in New Rochelle, N.Y. and at Atonement Seminary in Washington, D.C. On June 12, 1960 he sang his first solemn mass at Christ the King Mission in High Point. The deacon at that mass was Father Paytas who had baptized him. Father Leake is Graymoor's first Negro priest. He takes up his duties this month as instructor and librarian in the new Pius X Seminary at Graymoor, Garrison, N.Y.

Donald G. Potts, a convert, entered the Catholic Church on Holy Saturday, 1942 when the ten children of Mr. and Mrs. Stucky Potts of Newark, N.J. were baptized at Queen of the Angels Parish there. Mrs. Potts had already become a Catholic. Mr. Potts entered the Church in 1956. Donald attended the Robert Treat and Newton Street Grammar Schools. After graduating from Charles Borromeo High School he begun two years of college studies at Our Lady of the Lake Seminary in Syracuse, Ind. Later, he entered the Crosier Fathers' novitiate at Hastings, Nebr., and, still later, studied philosophy and theology at the Crosier House of Studies in Fort Wayne, Ind. On May 28, 1960 he was ordained by Bishop Leo Pursley of Fort Wayne and sang his first solemn mass at St. Peter Church in Newark on June 5, 1960.

John Joseph Rodney was born on June 4, 1931. He is the fourth child in a family of five children. His family, at present, attends St. Anselm Church which is staffed by Divine Word Missionaries in Chicago. However, he attended Corpus Christi School in Chicago from 1937 to 1942, and St. Elizabeth School (conducted by Divine Word Missionaries and staffed by

Lawrence Alleyne, S.D.S.

Charles A. Hall, S.S.J.

John Rodney, S.V.D.

Blessed Sacrament Sisters) in Chicago from 1943 to 1946. He entered the Divine Word Seminary at East Troy, Wis. in 1946 and entered the Divine Word Novitiate at Techny, Ill. in September, 1950. On September 8, 1952 he pronounced his first vows there. He later began there his study of philosophy in September, 1954 after completing the junior college studies. From 1956 to 1960 he studied theology at the Techny seminary and was ordained by His Eminence Albert Cardinal Meyer of Chicago on April 2, 1960. He sang his first solemn mass at St. Elizabeth Church in Chicago on April 24, 1960. Father Rodney's three brothers and one sister were baptized by Father Joseph Eckert, S.V.D., Divine Word Missionary now stationed at the home office of the *Messenger*.

Father Benedict M. Taylor, O.F.M., the son of Mr. and Mrs. George Taylor of Jersey City, N.J., was ordained by Archbishop Egidio Vagnozzi, D.D., the Apostolic Delegate, on March 12, 1960 in the Franciscan Monastery Church at Washington, D.C. Father Taylor is a convert, having entered the Church at the age of 14. He graduated from St. Peter Preparatory School in Jersey City before entering St. Joseph Seraphic Seminary at Callicoon, N.Y. in 1951. He sang his first solemn mass in Christ the King Church at Jersey City on March 13, 1960.

James Alston Violenus was born on December 8, 1933. He has one sister older than himself. His church parish is St. Paul at New York City. He attended the parish's grammar school. In 1947 he entered Cathedral Preparatory School to begin his seminary studies. In 1952-1953 he was at St. Jerome College in Kitchener, Ontario. In 1954 he began the study of philosophy at St. Joseph Seminary in Yonkers, N.Y. In 1956 he began studying theology there. Father Violenus was ordained by His Eminence Francis Cardinal Spellman on May 28, 1960 for the Archdiocese of New York. He sang his first solemn mass at St. Paul Church in New York City on May 29, 1960.

Gene R. Wilson was born on May 18, 1928, the third child in a family of five children. He became a Catholic on May 20, 1945. Since then, his father and his brothers and sisters have become Catholics as also have numerous of his close relatives. He was a member of St. Edward Church in Cleveland, Ohio. At Cleveland he attended the Central Junior High School before entering the Precious Blood Fathers' Brunnerdale Seminary at Canton, Ohio in September, 1950. In June, 1953 he entered the novitiate at Burkettsville, Ohio and pronounced his first vows there on July 1, 1954. From 1954 to 1956 he studied philosophy at St. Charles Seminary in Carthagena, Ohio. The next four years he studied theology there. He was ordained at Immaculate Conception Church in Celina, Ohio on May 28, 1960 by Bishop Paul Liebold, auxiliary bishop of Cincinnati. He sang his solemn mass at St. Edward Church in Cleveland on May 29, 1960.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.

tended Fairview Street Elementary School and William Penn High School. A convert to the Faith, he was baptized on December 24, 1949 by Father Bartholomew Paytas, S.A. Before his ordination on June 7, 1960 by Bishop Philip J. Furlong, D.D., auxiliary bishop of New York, he had studied at Iona College in New Rochelle, N.Y. and at Atonement Seminary in Washington, D.C. On June 12, 1960 he sang his first solemn mass at Christ the King Mission in High Point. The deacon at that mass was Father Paytas who had baptized him. Father Leake is Graymoor's first Negro priest. He takes up his duties this month as instructor and librarian in the new Pius X Seminary at Graymoor, Garrison, N.Y.

Donald G. Potts, a convert, entered the Catholic Church on Holy Saturday, 1942 when the ten children of Mr. and Mrs. Stucky Potts of Newark, N.J. were baptized at Queen of the Angels Parish there. Mrs. Potts had already become a Catholic. Mr. Potts entered the Church in 1956. Donald attended the Robert Treat and Newton Street Grammar Schools. After graduating from Charles Borromeo High School he begun two years of college studies at Our Lady of the Lake Seminary in Syracuse, Ind. Later, he entered the Crosier Fathers' novitiate at Hastings, Nebr., and, still later, studied philosophy and theology at the Crosier House of Studies in Fort Wayne, Ind. On May 28, 1960 he was ordained by Bishop Leo Pursley of Fort Wayne and sang his first solemn mass at St. Peter Church in Newark on June 5, 1960.

John Joseph Rodney was born on June 4, 1931. He is the fourth child in a family of five children. His family, at present, attends St. Anselm Church which is staffed by Divine Word Missionaries in Chicago. However, he attended Corpus Christi School in Chicago from 1937 to 1942, and St. Elizabeth School (conducted by Divine Word Missionaries and staffed by

Lawrence Alleyne, S.D.S.

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Do Colored People want Colored Priests?

Colored Catholics give an answer to a question sometimes heard.

Taking recognition of the fact that in some quarters a belief quietly but stubbornly persists that colored Catholics do not want to be served by colored priests, the *Messenger* recently approached Negro Catholics from different parts of America at the country's largest annual gathering of Negro Catholics. The question, "Do colored people want colored priests?" was asked of individual delegates to the 45th convention of the Knights and Ladies of St. Peter Claver at New Iberia, Louisiana in the beginning of August. Their answers, individually and separately sought in private interviews, are revealed here.

Mr. Frank Living of Sunset, Louisiana, farm laborer

Q. Mr. Living, do you think colored Catholics want to have colored priests serving them?

A. (after some pause) I sure think it's nice. I don't know many colored priests. When I was young there wasn't much chance for that.

Mrs. Gertie Huntsberry of Detroit, Michigan, seamtress

Q. Mrs. Huntsberry, what kind of a priest do you want to serve you? I mean Negro or white?

A. Frankly, I find that the one who treats me in a humane way, who gives me the regard proper to a lay person, even if but an ordinary lay person, is the one I want to serve me. I think, too, that priests, of whatever race, ought to be assigned to work together, not separately according to racial origin. Holy mass is holy regardless of the priest's race, so I choose the priests, who serves me, for what he is, not for his race.

Q. Then you have no preference for priests based on purely racial lines?

A. No, I definitely have no preferences on racial lines. As long as he is, and remains, a Man of God I appreciate his ministrations.

Mr. Peter Davis of Jennings, La., postal service employe

Q. Mr. Davis, what is your personal preference in regard to priests assigned to your care? Colored or not?

A. My desire has always been to have a colored priest assigned to my church, but until now there has been none.

Q. You do have a colored priest now?

A. No. I mean to say that even until now there has been none.

Q. I see. Do you appreciate the white priests assigned to you?

A. Oh yes! I do appreciate them and always have. They have been very nice.

Q. Why do you prefer colored priests?

A. I think that the non-Catholic Negroes of my home would be more attracted to my church if they saw a Negro priest there. That's why I would like to have one.

Mrs. Lizzie Phelps of Galveston, Texas, housewife

Q. Mrs. Phelps, do you prefer to be served by colored priests or by white priests?

A. I am satisfied to be served by white priests.

Q. Why?

A. Because I (pause) I have never been served by anyone else and have no cause for complaints against them, so I see no reason why I should wish others.

Q. I am glad you have no complaints. However, aside from any such consideration, what is your heartfelt preference in this matter?

A. Well yes, I have wished for colored priests, but not because I think they could serve us better or even understand me better. I know that my pastor, a white priest, understands me and serves me well.

Mr. Edward Vallot of Rochester, N.Y.

Q. Mr. Vallot, you are a colored Catholic. Tell me, do you like to be served by colored priests, or not?

A. I certainly do.

Q. Why?

A. I just feel closer to my own race.

Q. Are you now served by a white priest?

A. Yes, I am.

Q. Well, do you appreciate his services?

A. I certainly do. Father is wonderful.

Mr. Alfred Derouen of New Iberia, La.

Q. What is your preference, Mr. Derouen, between a colored and a white priest?

A. It doesn't matter. I accept any priest who comes.

Q. Then you have no particular preference at all?

A. Well, I wouldn't say that. Deep down, I guess I would prefer to be served by a priest of my own race, but actually I never think about it at all because the white priests we have are nice to us.

Dr. S. Herman of Mobile, Alabama, pharmacist

Q. As a colored Catholic, Doctor, do you think it would be better if there were colored priests over colored people?

A. No. I think there should be an intermingling of races among the priests assigned to the care of all Catholics—a universal intermingling.

Q. Why so?

A. Simply because Catholic means universal. There should be no hint of racial clannishness in this matter.

Q. Do you personally prefer to be ministered to by a colored priest?

A. I think a Catholic priest, regardless of his race, is what I basically prefer. I admit, that a native son can do much good among his own people.

(*Continued on Page* 214)

Mr. Davis **Mrs. Phelps** **Mrs. Huntsberry**

INTENTIONAL SECOND EXPOSURE

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Holy Ghost, the Sanctifier

Bl. Martin

St. Joseph

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DIVINE WORD MISSIONARIES
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DIVINE WORD MISSIONS

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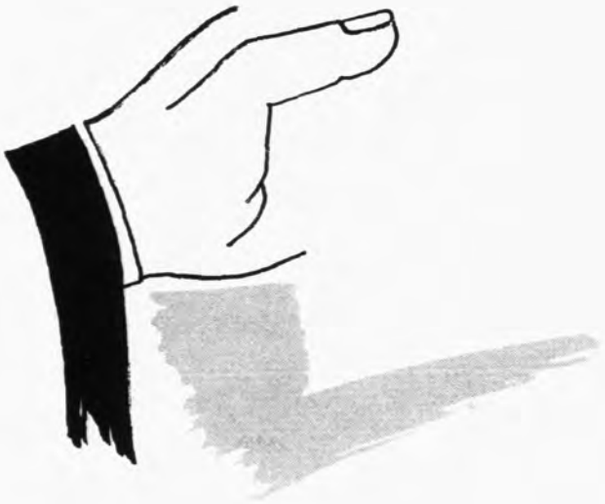
Statistics of Souls Under Care — Divine Word Missionaries' Southern Province, U.S.A. — September 1, 1960

MISSIONS	SVD Missionaries in Residence	Parishioners	Infant Baptisms in 1959	Adult Converts in 1959	Adults In Convert Classes	Pupils in Parish Schools	Pupils in Public Schools receiving religious instruction	Sisters	Lay Teachers
ARCHDIOCESE OF NEW ORLEANS, LA.									
Pointe-a-la-Hache, ST. THOMAS (1 station at Davant)	1	1,000	46	0	0	114	307	0	4
Belle Chasse, O. L. OF PERPETUAL HELP (2 stations at Jesuit Bend, Myrtle Grove)	2	2,100	77	5	5	36	361	0	2
Braithwaite, ASSUMPTION OF OUR LADY (1 station at Phoenix)	1	520	10	3	0	0	275	0	0
ARCHDIOCESE OF SAN FRANCISCO, CALIF.									
San Francisco, ST. BENEDICT THE MOOR	1	37	7	14	3	0	0	0	0
San Francisco, ST. FRANCIS XAVIER	1	400	14	23	15	350	23	9	2
Oakland, ST. PATRICK	2	850	36	36	30	215	130	5	0
ARCHDIOCESE OF LOS ANGELES, CALIF.									
Los Angeles, ST. LEO	2	1,500	104	28	14	435	575	6	2
DIOCESE OF NATCHEZ-JACKSON, MISS.									
Vicksburg, ST. MARY	2	465	18	23	12	345	0	12	3
Jackson, HOLY GHOST	2	350	19	18	18	445	3	13	3
Jackson, CHRIST THE KING	1	118	5	14	10	250	0	7	3
Yazoo City, ST. FRANCIS	2	198	11	17	15	413	1	13	1
Clarksdale, IMMACULATE CONCEPTION	1	103	5	12	3	321	0	6	3
Mound Bayou, ST. GABRIEL	1	94	5	6	25	230	5	5	1
Greenville, SACRED HEART	2	250	9	26	8	484	17	9	3
Bay St. Louis, ST. ROSE OF LIMA	1	800	31	3	2	230	22	8	2
Meridian, ST. JOSEPH	1	155	10	17	7	298	8	8	3
Hattiesburg, HOLY ROSARY (1 station at Richton)	1	92	12	4	2	0	14	0	0
DIOCESE OF LAFAYETTE, LA.									
Lafayette, IMMACULATE HEART OF MARY (1 station at Mouton Switch)	3	4,000	201	1	6	360	0	7	1
Lafayette, HOLY ROSARY INSTITUTE (Industrial School)	4			1		290		7	5
St. Martinville, NOTRE DAME (1 station at St. John)	2	3,760	151	6	5	368	670	5	3
Elton, ST. JOSEPH (1 station at Basile)	1	1,068	39	2	3	0	325	0	0
Broussard, ST. JOSEPH (3 stations at Cade, Burke, Long Plantation)	1	1,650	43	2	0	0	522	0	0
Duson, ST. BENEDICT THE MOOR (1 station at Scott)	1	1,150	58	0	1	0	487	0	0
Jeanerette, OUR LADY OF THE ROSARY	1	310	29	6	11	196	71	0	4
Franklin, ST. JULES (1 station at Verdunville)	1	595	29	10	8	0	310	0	0
Franklin (Four Corners) ST. PETER & ST. JOAN OF ARC	1	550	16	0	6	0	166	0	0
Washington, HOLY TRINITY	1	300	22	0	6	0	101	0	0
Maurice, ST. JOSEPH	1	706	27	0	0	0	186	0	0
DIOCESE OF LITTLE ROCK, ARKANSAS									
Little Rock, ST. BARTHOLOMEW	1	241	18	9	24	267	5	7	2
North Little Rock, ST. AUGUSTINE	1	168	6	17	10	153	4	4	1
Pine Bluff, ST. PETER	1	250	7	11	8	253	8	7	2
Pine Bluff, ST. RAPHAEL	3	60	4	0	1	16	0	1 Brother	0
DIOCESE OF AUSTIN, TEXAS	2	450	23	1	1	0	158	0	0
Luling, ST. JOHN THE EVANGELIST	1	318	10	0	0	0	82	0	0
Giddings, ST. MARGARET (1 station at Pin Oak)	1	66	12	5	6	60	25	0	2
Waco, ST. JOHN THE BAPTIST	51	24,664	1,114	320	265	6,119	2,002	138	52
TOTAL	Increase of 6	Increase of 1,680	Increase of 28	Increase of 57	Same as last year	Increase of 18	Previously not Tabulated	Increase of 9	Same as last year

INTENTIONAL SECOND EXPOSURE



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Luling, ST. JOHN THE EVANGELIST	1	318	10	0	0	0	82	0	0
Giddings, ST. MARGARET (1 station at Pin Oak)	1	66	12	5	6	60	25	0	2
Waco, ST. JOHN THE BAPTIST	51	24,664	1,114	320	265	6,119	2.002	138	52
TOTAL	Increase of 6	Increase of 1,680	Increase of 28	Increase of 57	Same as last year	Increase of 18	Previously not Tabulated	Increase of 9	Same as last year

Franciscan Handmaids of Mary

There are three orders of nuns in the United States whose present membership is made up only of Negroes. The youngest of the three orders are the Franciscan Handmaids of the Most Pure Heart of Mary, who are more popularly called the Franciscan Handmaids. The order was founded at Savannah, Georgia 43 years ago, in 1917, by Father Ignatius Lissner, S.M.A. and by Mother Mary Theodore. Father Lissner was widely known for early work among the Negroes of Georgia where men of his society still work. Mother Mary Theodore (Elizabeth Barbara Williams) was born in Baton Rouge, Louisiana in 1870. After the new community was founded, she moved the Motherhouse to New York City and opened a novitiate at Princess Bay. She died on July 14, 1931, a martyr of charity, feeding the poor during the days of depression.

The group was founded to propagate the Faith among the members of their own race. The Sisters staff several educational institutions in the Negro neighborhoods of New York City. They are also found at work in several cities of the South, including New Orleans, not far from the birthplace of their co-foundress. Among the long list of works done by the Sisters other than teaching is the secretarial work provided at Father Kramer's office of *Our Colored Missions* referred to in *The Message* on page 196.

In the training program for candidates there is the usual ½-year period for the postulancy and 2-years period for the novitiate. The usual three vows are pronounced at the completion of the novitiate.

Recently the Sisters introduced a change in their habit, simplifying their veil in accordance with recommendations made at Rome by the Sacred Congregation for Religious. The new veil permits greater lateral vision and affords more freedom of movement, and, incidentally, makes it more easy to distinguish the Franciscan Handmaids from the Oblate Sisters of Providence. The latter order of Negro nuns is located at Baltimore. Due to a similarity of dress, the two orders were often mistaken one for the other.

Mother M. Agnes Eugenia is the superior of the Franciscan Handmaids of Mary. Her address is: 15 West 124th Street, New York 27, New York.

The old . . .

. . . and the new

New Superior of

JOSEPHITE MISSIONARIES

Very Rev. George O'Dea, S.S.J., new Superior General of Josephites.

The Josephite Missionaries are known to the Church in America for working exclusively among the Negroes of this country. The order elected a new Superior General on July 5, 1960. He is the Very Rev. George F. O'Dea, S.S.J. Previous to his election as Superior General he had been Vicar General of the order for six years.

Father O'Dea a native of Brooklyn, is the son of Mrs. Mary and the late Edward O'Dea. He was born, July 5, 1911. He attended St. Rose of Lima School and Cathedral College, Brooklyn, previous to his entrance into Epiphany Apostolic College, Newburgh, N.Y., the Josephite Missionaries' minor seminary. He was ordained in the National Shrine of the Immaculate Conception by the late Bishop Michael J. Keyes, S.M., May 29, 1943. He was elected Consultor and Secretary General in 1948 and Vicar General in 1954.

Elected to serve with Father O'Dea as Consultors General were, Very Rev. Vincent J. Warren, S.S.J., Vicar General, a native of Philadelphia and a veteran of 45 years missionary work; Very Rev. Arthur J. O'Leary, S.S.J., a native of Watertown, Mass., and former rector of Epiphany Apostolic College and Master of Novices; Very Rev. Matthew J. O'Rourke, S.S.J., a native of Bronx, N.Y., and principal of St. Augustine's High School, New Orleans, La.; Very Rev. Robert J. O'Connell, S.S.J., a native of Buffalo and Master of Novices at the Josephite Missionaries' novitiate, Walden, N.Y.

The Josephite Missionaries number 252 priests and Brothers. Although a strictly American community since 1893, the society had its beginning in 1866 at Mill Hill, England. The founder was Father Herbert Vaughan, afterwards the Cardinal Archbishop of Westminster. In 1893, by mutual agreement of Cardinal Vaughan and Cardinal Gibbons of Baltimore. the Mill Hill Fathers in this country were encouraged to establish the new society with headquarters in Baltimore.

Today, the Josephite Missionaries are engaged in missionary work in 12 States and in the District of Columbia. They care for 137 parishes and outlyings stations with a total of 165,343 parishioners. This represents about one-fourth of the Negro Catholic population in the United States. They conduct 91 grade and high schools with an enrollment of 24,950 pupils.

Father O'Dea's predecessor as Superior General was the Very Rev. Thomas McNamara, S.S.J. In his two successive terms as head of the order Father McNamara spearheaded a vast building program throughout the widespread parishes and stations of the Josephite Missionaries. He channeled generous amounts of financial aid to his hard-pressed confreres laboring to raise new buildings in the Negro missions of the South.

St. Catherine's in care of Josephites at Donaldsonville, La.

Send your contributions to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. **207**

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ALONG THE

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Perpetual Help, Belle Chasse, La.

Holy Trinity, Washington, La.

by THOMAS POTTS, S.V.D.

(*A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.*)

TEXAS

Luling: Father Vincent Waiches, S.V.D. wrote from his parish, 50 miles northeast of San Antonio, that he has been called on to help prepare the first diocesan synod of the Austin Diocese to be held this fall. His venerable assistant, Father Matthias Braun, S.V.D., meanwhile, was busy translating a German book for the Sister Servants of Perpetual Adoration at Austin. The book, a collection of meditations on the Holy Spirit, is entitled "Send Forth Thy Spirit". (It *cannot* be ordered through the *Messenger's* address.)

Waco: St. John the Baptist Mission scarcely slackened its rapid pace through Waco's hot and dry summer as Father Gootee pushed his summer recreation program. Also, this summer Father Gootee undertook a religious census of Waco's entire Negro population. He was aided in this by major seminarians from the Divine Word Seminary at Bay Saint Louis, Mississippi.

LOUISIANA

Belle Chasse: Translated into English, the name of this town on the Mississippi below New Orleans means "good hunting". Ironically, Father Frank Ecimovich, S.V.D., our priest there, has had the worst possible hunting as he looked everywhere for nuns to staff his new school. He worked all summer to have Our Lady of Perpetual Help School ready for the fall. Ground was broken for the building on April 3, 1960. Its cost was to be in the neighborhood of $119,960. It was planned to house children from kindergarten through the fifth grade. Now that the building is completed, four lay teachers are the only staff members Father has found. There are absolutely no Sisters to be found. The hunting has been bad at Belle Chasse. In July Father John Kersten, S.V.D. arrived to give brief assistance. He came from Our Lady of the Rosary Mission in Jeanerette, La. where he had given help for one month after arriving from his former assignment in Indonesia. Father is a native of Holland. He is very adept in English and shows himself a very capable missionary. We welcome him to the missions of the South.

Franklin: Father Arthur Haines, S.V.D. is watching his new church slowly rise.

Father Stanley Gootee, S.V.D. with his Waco mission's first such group of communicants—Spring, 1960.

Architect's drawing of new school at Our Lady of Perpetual Help Parish, Belle Chasse, La.

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Baptism at Pine Bluff, Ark. Father Joseph Kehrer, S.V.D.

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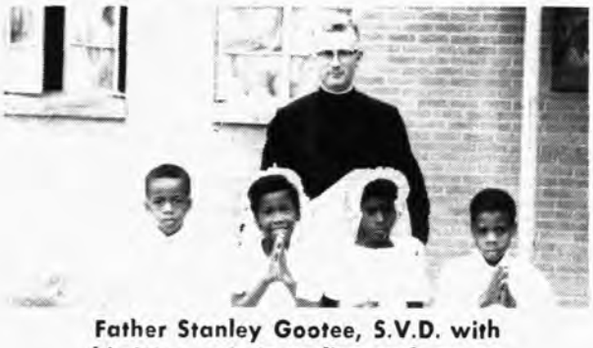

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Davant: Father William Jans, S.V.D. was busy through the summer repairing River's east bank. This station was recently made a main parish and Father Jans was transferred up from Pointe-a-la-Hache, four miles downstream, to concentrate his attention on Davant and on Phoenix, a station now to be more fully developed. With 50 of the Davant men divided into small groups and working in shifts, he set to work repairing the parish hall at Davant which was erected about 12 years ago by Father Peter Oswald, S.V.D. While the priest and the men labored, the Dominican Sisters of New Orleans guided the religious vacation school through a play honoring Our Lady of Fatima.

ARKANSAS

North Little Rock: Mid-summer saw the walls rise on St. Augustine Parish's new grammar school. Construction work began Monday, April 25, 1960 on the $50,000 building which is to replace an old weather-beaten, brick-veneered wooden structure in use for many years. Ground-breaking ceremonies were conducted on April 24, 1960 by Father Louis Nau, S.V.D. who turned the first the buildings at Blessed Martin de Porres Parish down on the Mississippi shovel of earth. Prior to the ground-breaking, the property in the 1400 block of East Second Street, across from St. Augustine Church, was blessed by the Very Rev. Edward N. Hinckley, V.F., pastor of St. Patrick Parish and dean of the North Little Rock deanery. Monsignor Hinckley preached to a large number of parishioners, friends and Sisters who gathered on the grounds. After the talk, Father Nau turned the soil with a spade. He was followed in turn by members of the parish's First Communion group. The new school's contractor is Phil Baldwin, Jr. of Little Rock. The building will be 83 feet long and 70 feet wide. It will be one story high, will be faced with brick and will have large windows to give plenty of natural light. The structure will have a flat roof with laminated wood roof beams. It is being built so as to provide three classrooms immediately, and a fourth that can be put to use when enrollment increases make it needed. Meantime, this fourth classroom area will be partitioned to provide a living room, bedroom, kitchen and bath for the pastor, who now resides in old quarters above the parish church. The new school will have also an office for the pastor, and a teachers' room that will serve as a school office.

Little Rock: Father Friedel has already printed the jubilee booklets as he makes ready for the 50th anniversary of St. Bartholomew Parish on November 13, 1960. He received special notes of congratulations from Bishop Albert Fletcher, D.D. of Little Rock, and from Father Provincial Robert C. Hunter, S.V.D., in view of the forthcoming anniversary of his parish, the second oldest Negro parish in the State. The anniversary preparations, however, do not stop Father from his convert work. Like many of our missionaries, Father Friedel conducts convert classes in his rectory almost daily.

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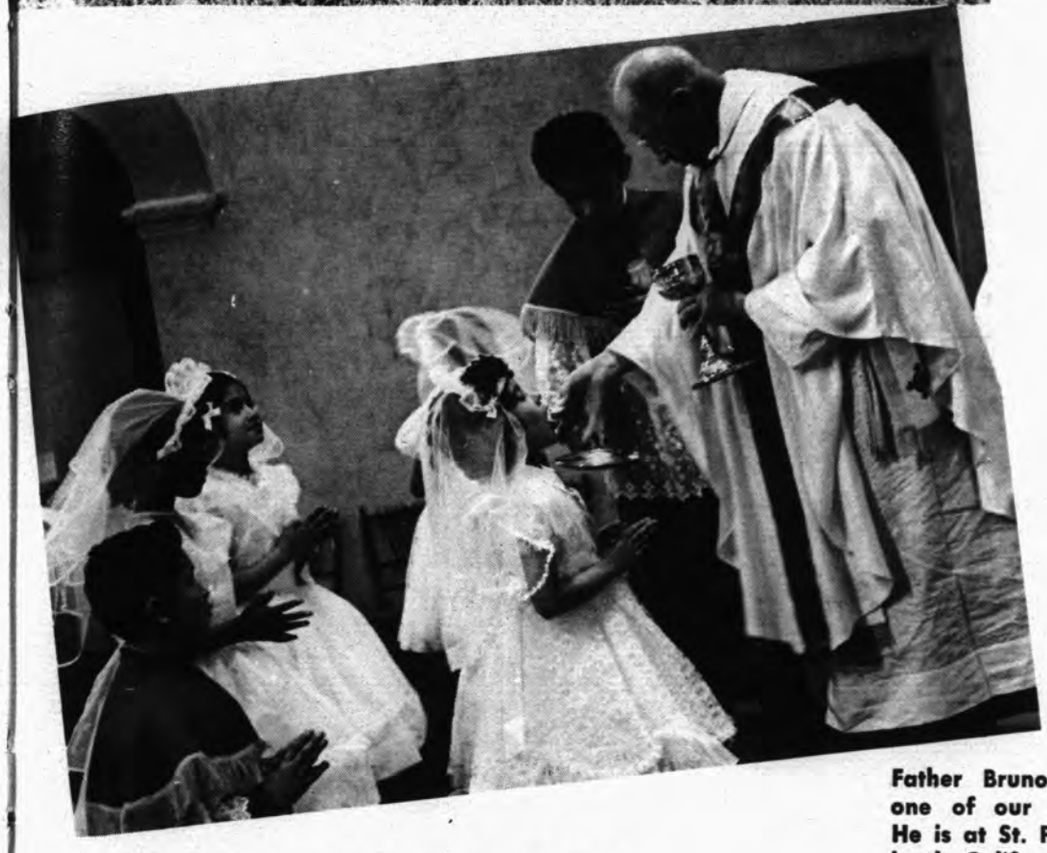
St. Augustine Grammar School going up in North Little Rock.



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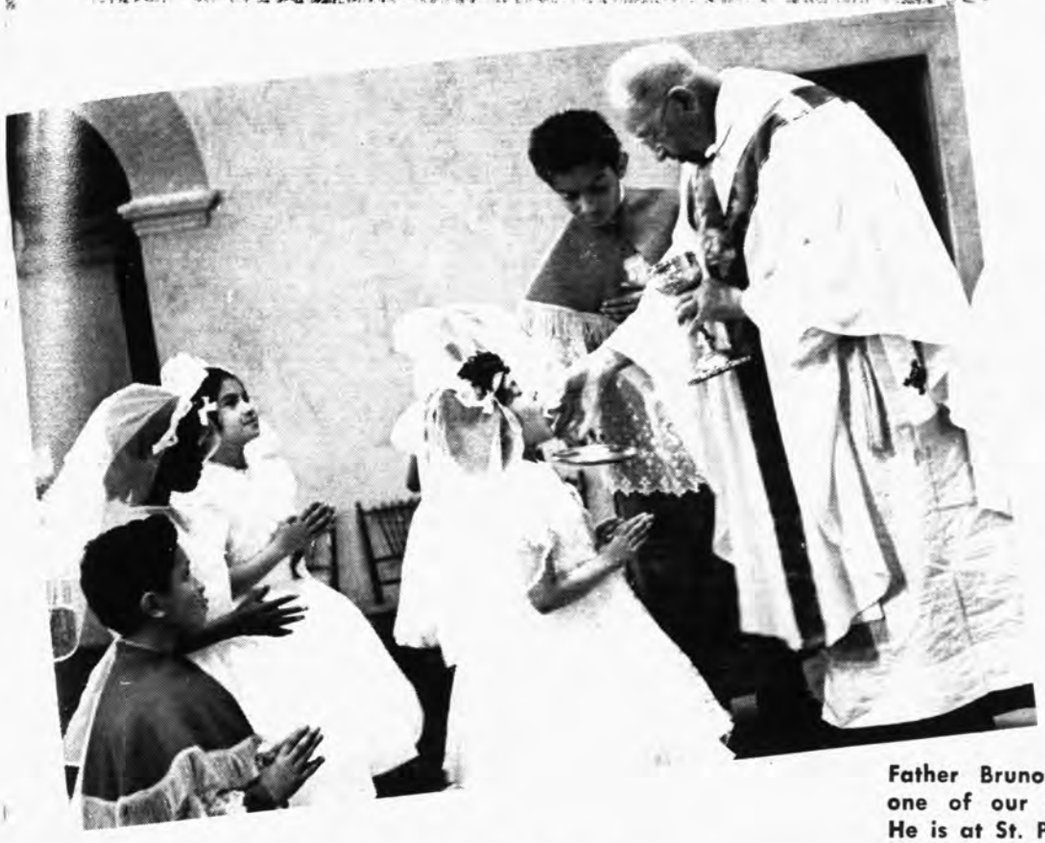

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First Communicants at St. Patrick's, Oakland

Bay Saint Louis: Assignments were posted at our southern mission headquarters on July 30, 1960.

1. Father Francis Wade, S.V.D., from pastorship of Imm. Heart of Mary Parish at Lafayette, La., to Bay Saint Louis seminary, for sick leave, by September 6.
2. Father Joseph Francis, S.V.D., from assistant directorship of Holy Rosary Institute at Lafayette, La., to Imm. Heart of Mary Parish at Lafayette, for administrator, by September 6.
3. Father William Oliver, S.V.D., from assistant student monitor of Divine Word Seminary at Arlington, Calif., to Holy Rosary Institute at Lafayette, La., for assistant directorship, by September 5.
4. Father James Henry, S.V.D., from studies at Washington, D.C., to Divine Word Seminary at Arlington, Calif., for assistant student monitor, by September 5.
5. Father Ervin Bauer, S.V.D., from Divine Word Seminary at Bay Saint Louis, to Divine Word Seminary at Arlington, Calif., for directorship of studies, by September 5.
6. Father Gerald Lewis, S.V.D., from assistant pastorship at St. Elizabeth Church at Chicago, Ill., to St. Nicholas Church at St. Louis, Mo., for assistant pastorship, by August 18.
7. Father Cosmas Meyer, S.V.D., from Western Province to Divine Word Seminary at Arlington, Calif., for treasurer, by September 6.
8. Father Peter Boerding, S.V.D., from pastorship of Holy Trinity Parish at Washington, La., to St. Thomas Parish at Pointe-a-la Hache, La., for administrator, by September 6.
9. Father William Jans, S.V.D., from pastorship of St. Thomas Parish at Pointe-a-la-Hache, La., to Blessed Martin at Davant, La., for pastorship, by September 6.
10. Father Peter Oswald, S.V.D., from assistant pastorship of Our Lady of Perpetual Help Parish at Belle Chasse, La., to Washington, La., for pastorship, by September 6.
11. Father Andrew Masters, S.V.D., from assistant pastorship of Holy Ghost Church at Jackson, Miss. to Our Lady of Perpetual Help Church at Belle Chasse, La., for assistant pastorship, by September 6.

Father John Kersten, S.V.D., newest addition to the Divine Word Missionaries in the South.

SAVE CANCELLED STAMPS!

Brothers in Divine Word Seminary can make cancelled stamps help the missions. When you shall have saved enough stamps to fill a small box, mail to:

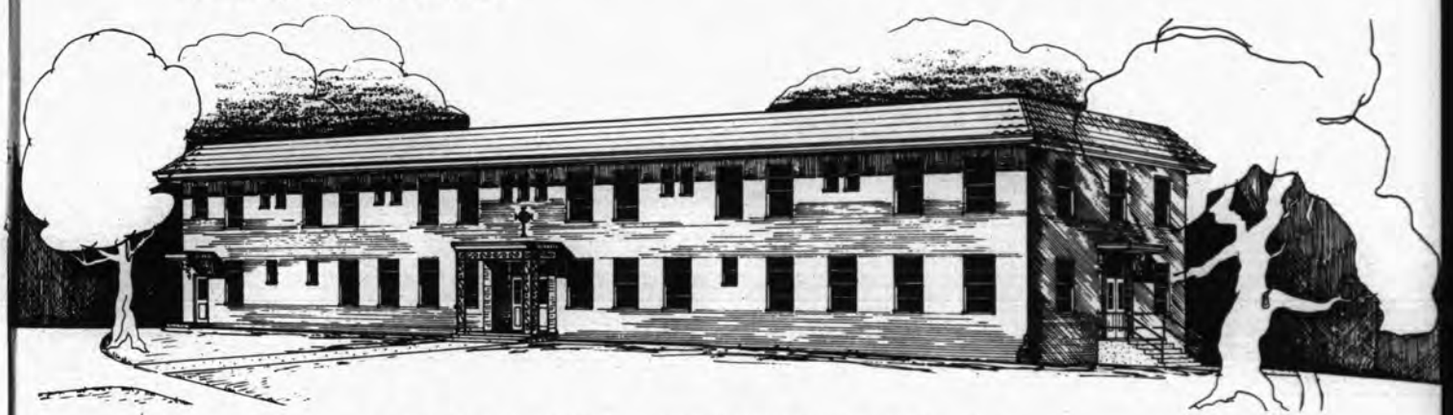
BROTHERS' MISSION CLUB
DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI

PLEASE INFORM US if you get more than one copy of the MESSENGER each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to:

St. Augustine's Catholic MESSENGER

Bay Saint Louis, Mississippi

12. Father August Lang, S.V.D., from treasurer of Divine Word Seminary at Bay Saint Louis, Miss. to director of vocations there, by November.
13. Father John Kersten, S.V.D., from assistant pastorship of Our Lady of Perpetual Help at Belle Chasse, La. to Holy Ghost Church at Jackson, Miss, for assistant pastorship, by September 6.
14. Brother Richard Krick, S.V.D., from Divine Word Seminary at Arlington, Calif. to Western Province, by September 15.
15. Brother James Doerfler, S.V.D., from St. Raphael Mission at Pine Bluff, Ark. to the Catholic Mission at Accra, Ghana, West Africa, by August 25.
16. Brother Pancratius Dulle, S.V.D., from St. Raphael Mission at Pine Bluff, Ark. to Divine Word Seminary at Bay Saint Louis, Miss., by August 25.
17. Brother Raymond Etienne, S.V.D., from Divine Word Seminary at Arlington, Calif., to Divine Word Seminary at Bay Saint Louis, Miss., by September 12.
18. Brother Philip Rubit, S.V.D., from Divine Word Seminary at Bay Saint Louis, Miss. to Divine Word Seminary at Arlington, Calif., by September 6.
19. Brother Valentine Smart, S.V.D., from Divine Word Seminary at Bay Saint Louis, Miss. to Catholic Mission at Accra, Ghana, West Africa, by May, 1961.
20. Fathers Dominic Carmon, S.V.D. and Robert Hoffman, S.V.D. from Divine Word Seminary at Bay Saint Louis, Miss. to De Paul University at Chicago, for studies, by September 20; Father Francis Shigo, S.V.D., from same seminary to Catholic University at Washington, D.C. for studies, by same date.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

. . . by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Main Altar	$2,000.
Stations of Cross (14)	$25 each
Pews (12)	$50 each
Communion Rail	$250
Vestment Case	$300
Statues (2)	$250 each
Sedilia (bench)	$100
Holy water basin (marble)	$65

IN THE CORRIDORS

Drinking fountains (2)	$250 each

IN THE LIBRARY

Stacks (10)	$250 each
Tables (4)	$100 each
Chairs (24)	$12 each

IN THE RECREATION ROOM

Tables (2)	$75 each
Lounge chairs (10)	$25 each

IN THE PRIESTS' ROOMS

Beds (24)	$75 each
Crucifixes (24)	$5 each

INTENTIONAL SECOND EXPOSURE

Bay Saint Louis: Assignments were posted at our southern mission headquarters on July 30, 1960.

1. Father Francis Wade, S.V.D., from pastorship of Imm. Heart of Mary Parish at Lafayette, La., to Bay Saint Louis seminary, for sick leave, by September 6.
2. Father Joseph Francis, S.V.D., from assistant directorship of Holy Rosary Institute at Lafayette, La., to Imm. Heart of Mary Parish at Lafayette, for administrator, by September 6.
3. Father William Oliver, S.V.D., from assistant student monitor of Divine Word Seminary at Arlington, Calif., to Holy Rosary Institute at Lafayette, La., for assistant directorship, by September 5.
4. Father James Henry, S.V.D., from studies at Washington, D.C., to Divine Word Seminary at Arlington, Calif., for assistant student monitor, by September 5.
5. Father Ervin Bauer, S.V.D., from Divine Word Seminary at Bay Saint Louis, to Divine Word Seminary at Arlington, Calif., for directorship of studies, by September 5.
6. Father Gerald Lewis, S.V.D., from assistant pastorship at St. Elizabeth Church at Chicago, Ill., to St. Nicholas Church at St. Louis, Mo., for assistant pastorship, by August 18.
7. Father Cosmas Meyer, S.V.D., from Western Province to Divine Word Seminary at Arlington, Calif., for treasurer, by September 6.
8. Father Peter Boerding, S.V.D., from pastorship of Holy Trinity Parish at Washington, La., to St. Thomas Parish at Pointe-a-la Hache, La., for administrator, by September 6.
9. Father William Jans, S.V.D., from pastorship of St. Thomas Parish at Pointe-a-la-Hache, La., to Blessed Martin at Davant, La., for pastorship, by September 6.
10. Father Peter Oswald, S.V.D., from assistant pastorship of Our Lady of Perpetual Help Parish at Belle Chasse, La., to Washington, La., for pastorship, by September 6.
11. Father Andrew Masters, S.V.D., from assistant pastorship of Holy Ghost Church at Jackson, Miss. to Our Lady of Perpetual Help Church at Belle Chasse, La., for assistant pastorship, by September 6.

Father John Kersten, S.V.D., newest addition to the Divine Word Missionaries in the South.

SAVE CANCELLED STAMPS!

Brothers in Divine Word Seminary can make cancelled stamps help the missions. When you shall have saved enough stamps to fill a small box, mail to:

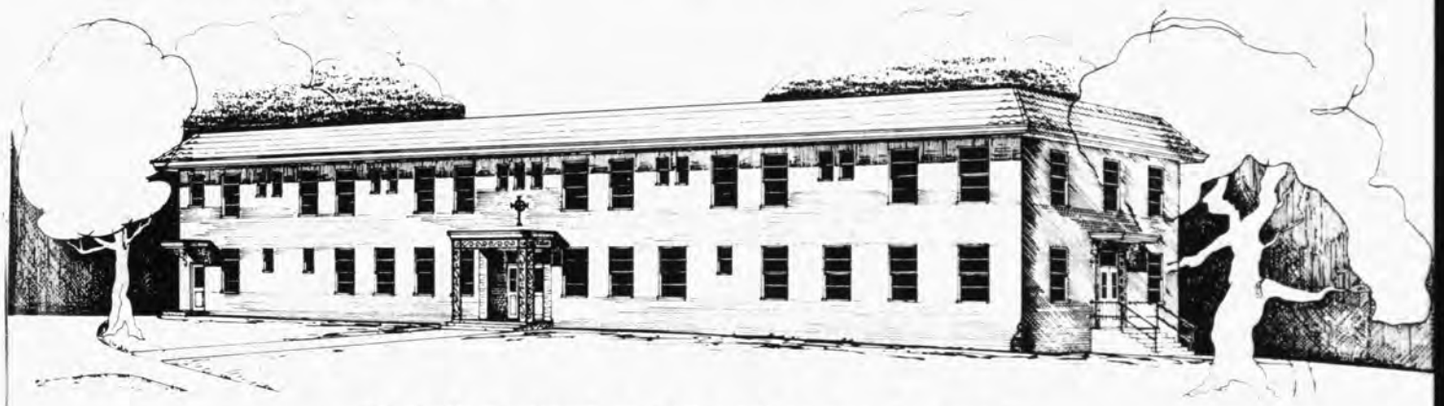
BROTHERS' MISSION CLUB
DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI

PLEASE INFORM US if you get more than one copy of the MESSENGER each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to:

St. Augustine's Catholic MESSENGER

Bay Saint Louis, Mississippi

12. Father August Lang, S.V.D., from treasurer of Divine Word Seminary at Bay Saint Louis, Miss. to director of vocations there, by November.
13. Father John Kersten, S.V.D., from assistant pastorship of Our Lady of Perpetual Help at Belle Chasse, La. to Holy Ghost Church at Jackson, Miss, for assistant pastorship, by September 6.
14. Brother Richard Krick, S.V.D., from Divine Word Seminary at Arlington, Calif. to Western Province, by September 15.
15. Brother James Doerfler, S.V.D., from St. Raphael Mission at Pine Bluff, Ark. to the Catholic Mission at Accra, Ghana, West Africa, by August 25.
16. Brother Pancratius Dulle, S.V.D., from St. Raphael Mission at Pine Bluff, Ark. to Divine Word Seminary at Bay Saint Louis, Miss., by August 25.
17. Brother Raymond Etienne, S.V.D., from Divine Word Seminary at Arlington, Calif., to Divine Word Seminary at Bay Saint Louis, Miss., by September 12.
18. Brother Philip Rubit, S.V.D., from Divine Word Seminary at Bay Saint Louis, Miss. to Divine Word Seminary at Arlington, Calif., by September 6.
19. Brother Valentine Smart, S.V.D., from Divine Word Seminary at Bay Saint Louis, Miss. to Catholic Mission at Accra, Ghana, West Africa, by May, 1961.
20. Fathers Dominic Carmon, S.V.D. and Robert Hoffman, S.V.D. from Divine Word Seminary at Bay Saint Louis, Miss. to De Paul University at Chicago, for studies, by September 20; Father Francis Shigo, S.V.D., from same seminary to Catholic University at Washington, D.C. for studies, by same date.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

. . . by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Main Altar	$2,000.
Stations of Cross (14)	$25 each
Pews (12)	$50 each
Communion Rail	$250
Vestment Case	$300
Statues (2)	$250 each
Sedilia (bench)	$100
Holy water basin (marble)	$65

IN THE CORRIDORS

Drinking fountains (2)	$250 each

IN THE LIBRARY

Stacks (10)	$250 each
Tables (4)	$100 each
Chairs (24)	$12 each

IN THE RECREATION ROOM

Tables (2)	$75 each
Lounge chairs (10)	$25 each

IN THE PRIESTS' ROOMS

Beds (24)	$75 each
Crucifixes (24)	$5 each

A QUESTION ANSWERED — (Continued from Page 203)

Mr. Archibald LeCesne of Chicago, attorney

Q. Mr. LeCesne, in your opinion, is it in any way wrong or unfortunate that there are colored priests?

A. No, of course not!

Q. Do you think they are good as priests of another race?

A. Yes, I do.

Q. Would you want to be served by colored priests?

A. Yes, I would want to be served by them—I would not necessarily prefer it, however.

Q. Why do you say that?

A. Because if they are Catholic priests I prefer that they be free to serve as truly Catholic priests, that is, free to serve any Catholics, not only colored Catholics.

Miss Iona Berteaux of New Orleans, school principal

Q. Miss Berteaux, have you ever heard it said that colored Catholics do not care to have colored priests?

A. No, I have never heard that said.

Q. Why, do you think, such a thing would be said by anybody?

A. Well, I repeat, I do not know that such a thing has been said by anybody. Perhaps it has. But I do know some people think white doctors are better trained than Negro doctors. My comments aside on such a thought, I wonder if some people might not think the same about the priests.

Q. Do you believe it's true?

A. Of course not.

Mrs. Madeline Simon of Port Arthur, Texas, housewife

Q. Mrs. Simon, Pope Pius XI said every people like to be served by priests of their own race. Do you think that is true for colored people? Do they like to be served by colored priests?

A. I have no clear knowledge about it, but I think colored people would welcome any priest assigned.

Summary: The brief interviews preceding, while not offering conclusive answer to the question posed, do afford what are perhaps two significant observations. 1. Negro Catholics certainly do appreciate priests of their own race, but possess also an intense appreciation for priests of any race. They seem not at all ready to reject a priest's ministrations merely because he is not one of them—an unfortunate fault of certain national groups in this country's past history.

2. While intensely attracted to being served by priests of their own race, Negro Catholics seem magnanimously determined to forego that consolation in order that Negro priests may serve any Catholic.

Do colored people want colored priests? It seems they certainly do, but are magnanimous enough to forego their want when a greater good demands it.

Miss Berteaux **Mr. Derouen** **Mr. LeCesne**

Mother Katharine's Cause

THE SISTERS OF THE BLESSED SACRAMENT

Motherhouse · Saint Elizabeth's Convent - CORNWELLS HEIGHTS · PA.

June 17, 1960

Very Reverend Robert C. Hunter, S.V.D., Provincial
St. Augustine's Seminary
Bay St. Louis, Mississippi

Very Reverend dear Father:

I am taking the liberty of presenting to you a prayer card for the advancement of the Cause of our Mother Foundress, Mother Mary Katharine. The card is enclosed.

May I hope that you will be pleased to join us in the petition that God will one day raise Mother Katharine to the honors of His altar?

With all kind wishes, and asking your blessing,
I remain, Very Reverend dear Father,

Respectfully in the Blessed Sacrament,

Mother M. Anselm

Mother M. Anselm
Mother General

Mother Katharine Drexel was born, November 26, 1858. She founded a religious order, the Sisters of the Blessed Sacrament. They work among the Indians and colored people in the United States. For nearly half a century, Mother Katharine personally aided the fledgling Negro apostolate which began to grow in this country towards the end of the past century. All of the early Divine Word Missions in the South received her help. She died on March 3, 1955. Prayers are now requested by her spiritual daughters to advance her cause for receiving the honors of the altar. A prayer card is available gratis from: St. Elizabeth's Convent, Cornwells Heights, Pa.

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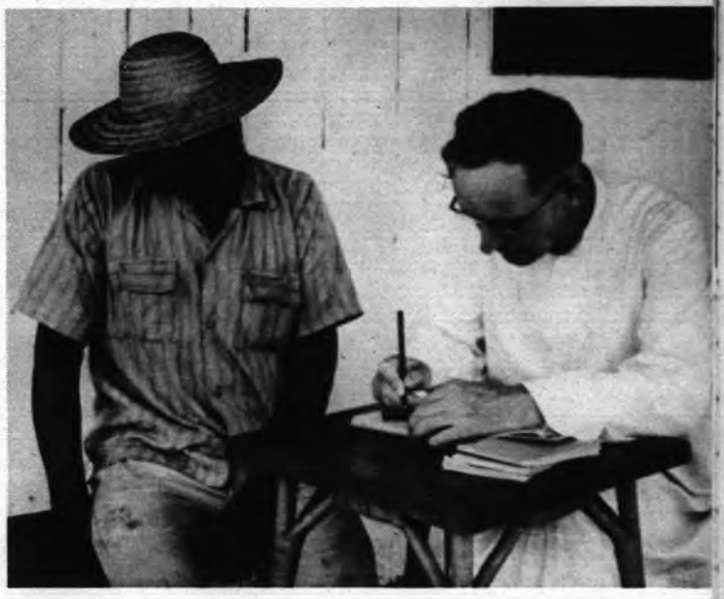
our Foreign Missions

In accordance with our world wide missionary character, and not to limit the mission interest of our readers to the confines of the U.S., we Divine Word Missionaries present another in a series of portrayals of missions abroad.

—Editor

South America received Divine Word Missionaries 65 years ago when the first contingent reached Brazil in 1895. Today there are more than 700 Divine Word Missionaries in South America. In Brazil they are organized in three separate provinces. Also in Argentina there are three provinces. For Paraguay and Chile there is but one province. Our Fathers and Brothers in these countries care for more than 1,000,000, Catholics. In the metropolises they conduct many large parishes similar to those in the cities of the United States. They conduct numerous stations spread across broad expanses of territory. Some of these mission areas are as large as entire dioceses. The total number of churches and stations in care of our missionaries amounts to 106. Many Divine Word Missionaries in South America are engaged in education work. They staff diocesan seminaries, major and minor, whose enrollment comes to 1,260. They conduct academies and colleges which equal in size some of the largest in the United States. The students in these institutions number 4,200.



MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. *We are very grateful for your Mass stipends.* They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses (Vary *according to your Diocese regulations.)* **LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)**

Dear Fathers: I am sending the following Mass stipends to you:

Number of Masses	Intention	Offering
.....	HIGH MASS(ES)	$ .....
.....	.....	.....
.....	LOW MASS(ES)	.....
.....	.....	.....
.....	.....	.....
.....	TRIDUUMS	.....
.....	NOVENAS	.....
.....	GREGORIAN MASSES	.....

My Name .....

Address .....

City ..... Zone ..... State .....

Send your intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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	NOVENAS	
	GREGORIAN MASSES	

My Name

Address

City Zone State

Send your intentions to:

Fifty for FATHER FRANCIS

Father Francis Tetzlaff, S.V.D., a veteran of 31 years in the southern U.S. missions, celebrates, this month, the 50th anniversary of his ordination. Father Francis, as he is affectionately known by the parishioners in several of our Mississippi parishes, was born, March 18, 1883, at Dortmund, West Germany. His parents were Francis Tetzlaff and Gertrud Breidenbach. He was the first of their eleven children.

Francis' early education was received from 1889 to 1897 at St. Liberius Grade School in Dortmund. He entered the Divine Word Missionaries' St. Michael Seminary at Steyl, Holland in October, 1897. His novitiate training was given at St. Gabriel Seminary, Moedling, Austria from 1906 to 1907, when he pronounced his first vows.

The major seminary studies were made at St. Gabriel's from 1903 to 1910. Among his seminary professors there were several early outstanding priests of the missionary order to which Francis aspired: Fathers Hermann Wegener, S.V.D.; William Gier, S.V.D.; Joseph Grendel, S.V.D.; John Stroehl, S.V.D.; Theodore Stratmann, S.V.D.; George Alefeld, S.V.D. In the seminary he manifested a talent for music and it was encouraged by several of his professors. He developed his talent to a high degree and it was to greatly aid his work years later in the U.S. southern missions.

In 1910 Francis pronounced final vows at the Austrian seminary and was ordained with 56 classmates by the archbishop of Vienna on September 29, 1910. A date that had been advanced several months ahead of schedule with permission from Rome. That same month, Father Francis was appointed to work in the former German colony of Togo in West Africa. He arrived there with 4 classmates on August 28, 1911 and was assigned to teach in a boys school at Lome, one of the Togo mission's main stations. In 1917, during World War I, all the German missionaries were forced to leave the colony and were placed in a concentration camp in England. After many months there Father Francis went back to the seminary at Steyl, Holland and thence to Germany.

In 1922 he was assigned to the U.S. and arrived at the Divine Word Seminary in Techny, Illinois in April, 1923. From 1923 to 1929 he taught in the minor seminary there and headed the music department. In 1929 he was assigned to the southern missions and was at our Bay Saint Louis seminary until 1930. From 1930 to 1946 he headed St. Mary Parish in Vicksburg, Miss.; from 1946 to 1950, Holy Ghost Parish at Jackson, Miss.; from 1950 to 1955, St. Joseph Parish at Meridian, Miss. On September 26, 1955, forty-five years after his ordination, illness forced his retirement. This month, with sixteen surviving classmates of the original 56, he observes his 50th anniversary. As he reflects on his years, Father writes: "With thanks I look back on the many years I have been priviledged to work in the missions of our Holy Church and with the Divine Word Missionaries for the salvation of souls."

God bless you, Father!

Catholic Knights Convene

The Knights and Ladies of St. Peter Claver, a 13,000 strong national Catholic organization composed mostly of colored people, held its 45th annual convention in August this year at New Iberia, La. Delegates were present from more than 30 states. At a solemn pontifical mass celebrated by Bishop Maurice Schexnayder, D.D. of the Lafayette, La. Diocese, the sermon was delivered by Bishop Robert E. Tracy, D.D. auxiliary of the diocese. The delegates approved a resolution that the order sponsor a nation wide dissemination of Catholic teaching. Also, as a result of the convention's proceedings, Dr. Eugene B. Perry, Supreme Knight, issued the following statement: "The development of our Noble Order, particularly in the fields of Christian Charity and Catholic Action, has been most outstanding. The recognition of our responsibilities in the Lay Apostolate and of our civic and political responsibilities has now reached a very encouraging stage."

l. to r. Mr. Alexander P. Tureaud, prominent Negro attorney and long time leader in the order; Rev. Harold Perry, S.V.D., national chaplain of the order; Mr. Mathew Ahman, executive secretary of the National Catholic Interracial Conference on Interracial Justice.

Ladies auxiliary of the order. Their Supreme Lady is Mrs. Inez Bowman of Houston, Tex.

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Boys' and Girls' CORNER

Hello, Boys and Girls!

Well, here we are again after a nice summer vacation, that was chock-ful of fun and pleasure and rest. And you know what that means—that means we're rarin' to go into the new school year with might and main. It means that we're anxious to dig in and produce some good marks that will help to lift us ever higher on our way.

During the summer, many boys and girls wrote to me, with news of themselves, and their activities. To let you hear from a few of them, I am reaching into

A. CORNE'S MAIL BAG

THAD KACZKOWSKI (Elizabeth, Pa.) ". . . I am 12 yrs. of age, and my hobby is stamp collecting, both foreign and U. S. stamps. Besides stamp collecting, I play the catcher position in Little League Baseball. I just became a Star Scout. I am also a Den Chief and have charge of 11 little Cubbers, who keep me busy. Then I was elected Patrol Leader of 9 Boy Scouts. Right now I'm going to work on my Religious Catholic Award. Although I'm busy, I'm never too busy to read and answer letters . . . Father, I will start saving cancelled stamps for you. God bless you. . ."

Thad Kaczkowski

ASTA SCHNEIDER (Summit, New Jersey) "I read your Messenger every month. I like it very much. I go to Saint Teresa's School. My teacher is Sister Jean Dorothy. She is very nice. I am sending you some stamps and money for the mission . . . God bless you and keep you well. One of your readers."

MARGUERITE CARBONE (Stoneham, Mass.) "I am sending a few more stamps . . . Do not send me a thank you note as the stamps can be used for other purposes but I always read where you thank us all for helping you. Wishing you success and may God watch over you and give you health to carry on."

MARGARET FEIST (Reward, Sask. Canada) "I am 12 years old and in grade 7. We get the Messenger and think it is very interesting . . . I am sending you 157 stamps for the missions . . ."

Debbie Harris with her father and brothers

DEBBIE HARRIS (Dallas, Texas) "I am sending 20¢ to the missions. Thank you for your nice letter and the pretty holy cards. I am sending a snapshot of myself and I wondered if you could send one of yourself, too . . . Your good friend."

MARGARET ROSE MAZUC (Stone Park, Ill.) "I am 9 years old. I am going into 4th grade. I go to St. Charles Borromeo. I don't know who my teacher is going to be . . . My hobby is reading books of all kinds. They are real interesting. I am sending you some money for the mission."

MARLENE BILLIOT (Cameron, La.) "I am sending you these cancelled stamps which I have been saving for quite a while . . . I am fourteen, and my hobby is drawing . . . I like to do many other things besides this, and I do enjoy saving stamps for you. I hope them will help, and I think the work you are doing to improve the colored churches, schools, etc. is just wonderful. I enjoy your Messenger very much, especially the BOYS' AND GIRLS' CORNER."

OUR HOBBY CONTEST

You can enjoy life more, when there is something that you take special interest in. And that is why some people have hobbies. Our winners for this month's contest seem to be people who really take an interest in life. Here they are.

MY HOBBY

by Joe Cubide—Minneapolis, Minnesota

I guess you would say that my hobby is Art, because I like pictures. I collect them, too, if they appeal to me. These are pictures of anything. I get them from old magazines, calendars, and from any place. I have a fine picture of a swan floating on the water. From a calendar I got a picture painted by an artist of Simon Bolivar Center in Caracas, the Taj Mahal by moonlight, and the ruined Temples of Baalbeck, Lebanon. All these are in colors and are over 17 inches wide and more than a foot high. My collection of pictures of Our Blessed Mother is a

A. CORNE'S FRIENDS

From left to right: "Father" Girod Alexander, "Sister" Debra Jones, "Bishop" Bryan Oubre, "Sister" Denise Robinson, all of St. Paul's School in New Orleans, La.

dandy one. I get good people faces from the weekly magazines like Time and Newsweek. All this hasn't made an artist of me, but I sure like it anyway.

COLLECTOR'S ITEMS

by Marlia Haines—Boston, Mass.

Here where I live it's easy to get the things that I like most, sea shells. I don't like anyone to get them for me because I know best what I want. I want one of each color, and one mixed with another color. Sometimes I find some with lots of colors, but I like them if they're mostly one color, like red or brown or purple. Lately I have another idea to get as near white as I can and tint them with water colors until they are really unusual. I have traded a few of them with some of my friends who liked the ones I had painted over. I think my hobby is nice and my collection is growing day by day.

MY HOBBY

by Jack Sarro—Toledo, Ohio

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Well, I liked all three hobby stories! What about you readers? Joe's, Marlia's and Jack's hobbies are very like to yours, I'll bet. If you haven't competed in this Contest, do so now. And maybe the prize will be yours for the best hobby story for each month.

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Kathy Samuels, 12, New York; Karolyn Kashmarek, Minnesota; Thad Kaczkowski, 12, Elizabeth, Pa.; Kathleen Duffy of Boston, Mass.; Bonnie Buc, 11, of Chicago, Ill.; and William Mietzner, 13, Edward Mietzner, 11, and Sandra Lee Mietzner, 7, Glen Burnie, Md.

All these youngsters are anxious for Pen-pals. Write in and let me send them your name.

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In the meantime, don't forget to say a little prayer now and then for the missions and the missionaries, that their work for souls may be blessed by Almighty God. May the same good God bless and keep you always. Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

INTENTIONAL SECOND EXPOSURE

CORNER

Hello, Boys and Girls!

Well, here we are again after a nice summer vacation, that was chock-ful of fun and pleasure and rest. And you know what that means—that means we're rarin' to go into the new school year with might and main. It means that we're anxious to dig in and produce some good marks that will help to lift us ever higher on our way.

During the summer, many boys and girls wrote to me, with news of themselves, and their activities. To let you hear from a few of them, I am reaching into

A. CORNE'S MAIL BAG

THAD KACZKOWSKI (Elizabeth, Pa.) ". . . I am 12 yrs. of age, and my hobby is stamp collecting, both foreign and U. S. stamps. Besides stamp collecting, I play the catcher position in Little League Baseball. I just became a Star Scout. I am also a Den Chief and have charge of 11 little Cubbers, who keep me busy. Then I was elected Patrol Leader of 9 Boy Scouts. Right now I'm going to work on my Religious Catholic Award. Although I'm busy, I'm never too busy to read and answer letters . . . Father, I will start saving cancelled stamps for you. God bless you. . ."

Thad Kaczkowski

ASTA SCHNEIDER (Summit, New Jersey) "I read your Messenger every month. I like it very much. I go to Saint Teresa's School. My teacher is Sister Jean Dorothy. She is very nice. I am sending you some stamps and money for the mission . . . God bless you and keep you well. One of your readers."

MARGUERITE CARBONE (Stoneham, Mass.) "I am sending a few more stamps . . . Do not send me a thank you note as the stamps can be used for other purposes but I always read where you thank us all for helping you. Wishing you success and may God watch over you and give you health to carry on."

MARGARET FEIST (Reward, Sask. Canada) "I am 12 years old and in grade 7. We get the Messenger and think it is very interesting . . . I am sending you 157 stamps for the missions . . ."

Debbie Harris with her father and brothers

DEBBIE HARRIS (Dallas, Texas) "I am sending 20¢ to the missions. Thank you for your nice letter and the pretty holy cards. I am sending a snapshot of myself and I wondered if you could send one of yourself, too . . . Your good friend."

MARGARET ROSE MAZUC (Stone Park, Ill.) "I am 9 years old. I am going into 4th grade. I go to St. Charles Borromeo. I don't know who my teacher is going to be . . . My hobby is reading books of all kinds. They are real interesting. I am sending you some money for the mission."

MARLENE BILLIOT (Cameron, La.) "I am sending you these cancelled stamps which I have been saving for quite a while . . . I am fourteen, and my hobby is drawing . . . I like to do many other things besides this, and I do enjoy saving stamps for you. I hope them will help, and I think the work you are doing to improve the colored churches, schools, etc. is just wonderful. I enjoy your Messenger very much, especially the BOYS' AND GIRLS' CORNER."

OUR HOBBY CONTEST

You can enjoy life more, when there is something that you take special interest in. And that is why some people have hobbies. Our winners for this month's contest seem to be people who really take an interest in life. Here they are.

MY HOBBY

by Joe Cubide—Minneapolis, Minnesota

I guess you would say that my hobby is Art, because I like pictures. I collect them, too, if they appeal to me. These are pictures of anything. I get them from old magazines, calendars, and from any place. I have a fine picture of a swan floating on the water. From a calendar I got a picture painted by an artist of Simon Bolivar Center in Caracas, the Taj Mahal by moonlight, and the ruined Temples of Baalbeck, Lebanon. All these are in colors and are over 17 inches wide and more than a foot high. My collection of pictures of Our Blessed Mother is a

From left to right: "Father" Girod Alexander, "Sister" Debra Jones, "Bishop" Bryan Oubre, "Sister" Denise Robinson, all of St. Paul's School in New Orleans, La.

dandy one. I get good people faces from the weekly magazines like Time and Newsweek. All this hasn't made an artist of me, but I sure like it anyway.

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A. CORNE
Divine Word Seminary of
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Bay Saint Louis, Mississippi

The Holy Guardian Angels

Divine Word Missionaries are instructed to be zealous in spreading devotion to the Holy Guardian Angels. Our Founder personally gave us this rule—an outcome of his own love for the Angels. He instructed his spiritual sons to honor the Holy Angels through the month of September, especially.—Ed.

JOHN JANSSEN, S.V.D.

Consider the great reverence you should have for your guardian angel. He is one of those pure spirits who at all times behold the face of our Father in heaven. Endowed by nature with great knowledge, he enjoys in the Vision of God marvelous enlightenment, and is so ardently enkindled with divine love, that he is forever inflamed with this burning fire. St. John once saw an angel on the Island of Patmos, whose beauty and majesty so overwhelmed him, that he wished to adore him, because the Saint thought it was God Himself. The angel prevented him, and made known to him that he was only a servant of God. If an angel is so glorious and beautiful, what reverence do you not owe your guardian angel? How carefully you should avoid everything which may be displeasing to him! How attentively you should flee from all sinful thoughts, words and actions!

You owe your guardian angel great thanks. He accompanies you through this dangerous life from the cradle to the grave. He protects you in perils of body and soul. He directs your attention to the true and only good, and urges you to seek it with all your strength. He averts the obstacles which stand in the way of your eternal salvation, and cautions you to avoid the occasions of sin. He presents your prayers and good works before the throne of God; yes, he even gathers your good desires and intentions to convert them into merit before the throne of God. And when at last your final hour has come, and all creatures forsake you, then God's angel watches at your side, and redoubles his vigilance, that you may not succumb in the last all-decisive struggle. And even when you have passed into the other world, and must atone for your sins in Purgatory, your guardian angel will come to console you, will beg of God a speedy release from your sufferings, and will inspire other souls to pray and do penance for you. What have you done until now to thank your guardian angel for all his goodness and faithful love?

Your angel is always inclined to give you his protection, just as our dear Lord is pleased to shower his Graces on you. But since he is a servant of the Most High, he desires that favors may come to you in the same manner that God Himself is accustomed to dispense them. God wishes to be asked, and so does your guardian angel. Indeed, would it not seem as if you despised this protection, if you did not make some effort to obtain it? Commend yourself to his protection every morning and evening and as often as you are about to undertake an important work, or are in danger of temptation, confidently call on him. But while you call on him in your heart, do not banish him by your actions. "As smoke drives away the bees," says St. Basil, "and disagreeable odor, the doves, just so does the bad odor of sin banish our angels, to whom we are entrusted." Try to cultivate in yourself, and in others, devotion to the holy guardian angels.

Father John Janssen, S.V.D., the author, was the brother of Arnold Janssen, founder of the Divine Word Missionaries.

MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it **helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.**

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A safe, sensible solution
on how to invest for your future and
yet help your Church now.

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A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

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Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $.....at my disposal that I could put into your Mission Gift Agreement. I am.....years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City..... **Zone**..... **State**.....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

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SPIRITUAL READING

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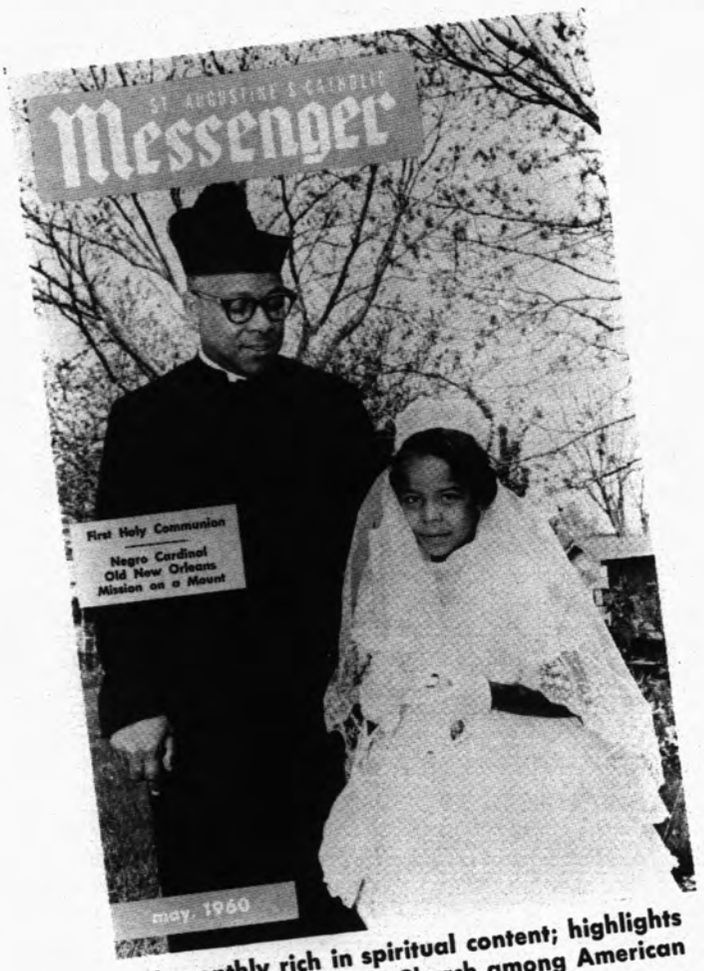

A monthly rich in spiritual content; highlights progress of Catholic Church among American Negroes.

1 year — $2
2 years — $4
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(Published by Divine Word Missionaries, Bay Saint Louis, Mississippi)

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Rev. Editor
St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

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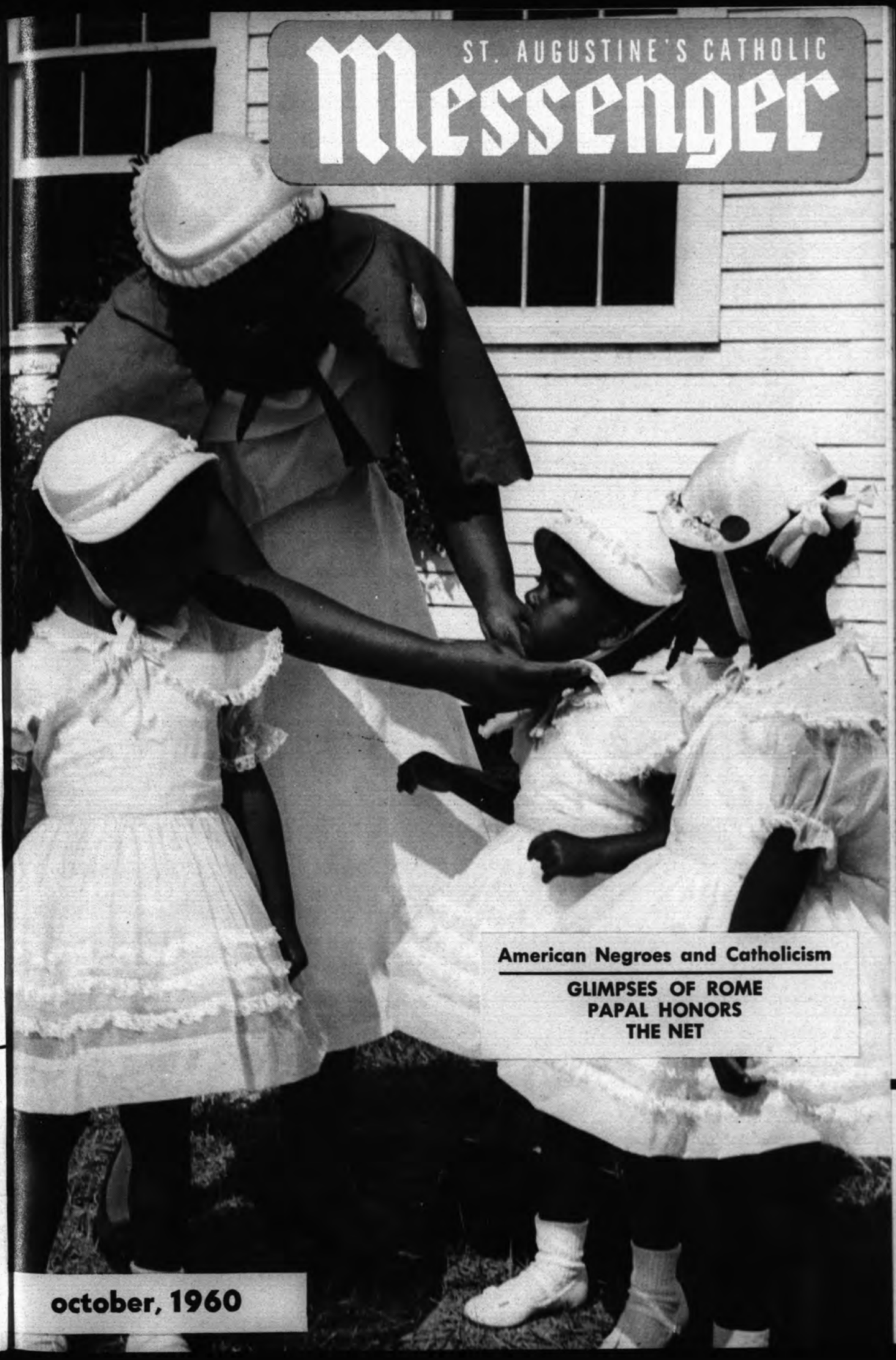
ST. AUGUSTINE'S CATHOLIC
Messenger



American Negroes and Catholicism

GLIMPSES OF ROME
PAPAL HONORS
THE NET

october, 1960

ETERNAL REST GRANT TO THEM, O LORD!

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FOR THE LIVING AND THE DEAD

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Colorful certificate sent with each Perpetual Membership

Year Membership $1.00; Perpetual Membership $10.00;
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Dear Father Provincial: I Request _____ membership

for _____ Living _____ Deceased _____
(Encircle correct word)

at Address _____

City _____ Zone _____ State _____

Vol. 37 / No. 8 / OCTOBER, 1960

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—$2; 2 yrs.—$4; 3 yrs.—$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Printed by Sullivan Brothers, Lowell, Mass.

The cover: Just before Mass at St. Benedict's Mission, Duson, Louisiana.

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The cover: Just before Mass at St. Benedict's Mission, Duson, Louisiana.

The Message

. . . from

Divine Word

Missionaries

The White Fields

We remind you that the Church is engaged in a task which is the world's most widespread undertaking. It is the task to which we refer by the one word "missions." The Catholic mission work has pushed its way over, across and around the world. It has been said that wherever in the world a tourist visits, he will find there a Coca-Cola sign. But, sure enough, a Catholic church or mission chapel will be thereabouts too. And more—long established Catholic missions are in far away places where Coca-Cola agents will never even go. Catholic missions stretch almost from pole to pole, clear across the continents, through the sands of the Sahara, over the mountains of Japan and into the cotton fields of our land.

This vast soul-saving effort was slowly built up over the centuries, and today is growing more rapidly than ever before.

What are you doing as your share in that effort? You *do* have to help the Church save souls, you know! It is a *Catholic* undertaking, is it not? And you are a Catholic, are you not? Then what are you doing for the Catholic missions? If you have done much, may the Lord of the harvest bless you. If you have done little or nothing, cease standing idle while the Church struggles around you.

What *can* you do? There are three things you can and must do: 1) keep informed about your Church's mission work; 2) pray for it; 3) give to it—give the personnel and or the finances. The *personnel* might be yourself, or your child, or a friend made enthusiastic. The finances, if from your superfluities, should be generous; if from your necessities, must be measured.

As Mission Sunday approaches, gaze at the fields, white for the harvest, stretching from our southern states to every part of the globe. See the struggling Church attempting so much with so little. Decide what you will do to help, not this once, but from now on.

A CATCHING STORY

THE NET

by Doris Bell

The boy heard his mother in the kitchen and knew that he would have to get up. Even now, she was raking out last night's ashes from the stove and in another moment he heard the sharp crackling of the kindling wood as the new fire caught.

Reluctantly, he edged one foot out of bed and was trying to force himself to push the other after it when he heard the kitchen door open and his cousin's voice. He sprang out of bed, searching about hurriedly for his clothes. It seemed to take him an exasperating time to locate them and get them on, hearing all the while the low rumble of his cousin's voice and his mother's occasional, anxious protests. When he finally got into the kitchen his cousin was by the door ready to leave, and Ben's quick, excited glance went to him.

"I was just telling your mother," explained his cousin, "that there's a place in my boat now. One of the young men is leaving. Today. He's taking his net, of course."

Ben nodded gravely, afraid to show too childish an enthusiam and understanding well enough that this lucky offer was being made to him not so much because his cousin felt that a thirteen year old boy would be able to do his full share of the arm-wrenching work, but because Ben was getting a net.

Nets, the huge kind used by the fisherman who took their livelihood from the little inland sea, were hard enough to come by; and should the owner of one leave a boat, an immediate crisis was presented. It was on just the chance of this happening that Ben had cannily let it be known that his friend Peter was giving him his old net. For Ben felt all the urgent necessity of providing for his mother and the younger children—and the frustrated helplessness of a boy too young yet to do so. But now all of that would be changed. Now they would have the same warm food, the good clothing and some of the little com-

The White Fields

We remind you that the Church is engaged in a task which is the world's most widespread undertaking. It is the task to which we refer by the one word "missions." The Catholic mission work has pushed its way over, across and around the world. It has been said that wherever in the world a tourist visits, he will find there a Coca-Cola sign. But, sure enough, a Catholic church or mission chapel will be thereabouts too. And more—long established Catholic missions are in far away places where Coca-Cola agents will never even go. Catholic missions stretch almost from pole to pole, clear across the continents, through the sands of the Sahara, over the mountains of Japan and into the cotton fields of our land.

This vast soul-saving effort was slowly built up over the centuries, and today is growing more rapidly than ever before.

What are you doing as your share in that effort? You *do* have to help the Church save souls, you know! It is a *Catholic* undertaking, is it not? And you are a Catholic, are you not? Then what are you doing for the Catholic missions? If you have done much, may the Lord of the harvest bless you. If you have done little or nothing, cease standing idle while the Church struggles around you.

What *can* you do? There are three things you can and must do: 1) keep informed about your Church's mission work; 2) pray for it; 3) give to it—give the personnel and or the finances. The *personnel* might be yourself, or your child, or a friend made enthusiastic. The finances, if from your superfluities, should be generous; if from your necessities, must be measured.

As Mission Sunday approaches, gaze at the fields, white for the harvest, stretching from our southern states to every part of the globe. See the struggling Church attempting so much with so little. Decide what you will do to help, not this once, but from now on.

A CATCHING STORY

by Doris Bell

The boy heard his mother in the kitchen and knew that he would have to get up. Even now, she was raking out last night's ashes from the stove and in another moment he heard the sharp crackling of the kindling wood as the new fire caught.

Reluctantly, he edged one foot out of bed and was trying to force himself to push the other after it when he heard the kitchen door open and his cousin's voice. He sprang out of bed, searching about hurriedly for his clothes. It seemed to take him an exasperating time to locate them and get them on, hearing all the while the low rumble of his cousin's voice and his mother's occasional, anxious protests. When he finally got into the kitchen his cousin was by the door ready to leave, and Ben's quick, excited glance went to him.

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forts that they had known when his father had lived.

And for this Ben could thank his friend Peter. The one the village boys called 'Old Peter', though he was not really old at all, only quiet and grave. But to the boy, Ben, he held all of the wisdom of the adult world; and more important still, Peter had, and gave to the boy, a warmth of kindness and understanding. He was his friend. And now Ben wanted to share this great news with him.

As soon as his cousin left, Ben went hurriedly about his chores, anxious to get through with them and down to the beach before Peter left. He not only wanted to tell him, but he had to check, too, to be sure that Peter would finish his new net today, for he would have to have the old one by tonight.

He milked the cow and put her out to uncertain pasture in the stubbed field back of his house. Then he scooped feed from the bin, scattering it among the chickens with a careless, magnanimous abandon that set the scrawny flock off to an amazed clacking. From now on, Ben told himself, every living thing in his house and in his yard would have plenty to eat. His share of the catch each night would provide for that.

He began to feel a warm glow of importance; although when he carried the wood in to fill the box behind the kitchen stove he carefully avoided his mother's glance, torn as it was between a sensible realization of the family's need and her anxiety about Ben's doing a man's work at a child's age. She called to him, though, as he started to leave the kitchen, motioning to the table.

Ben shook his head. "I'm not hungry. Not a bit, "he answered, this time truthfully. He was too impatient to stop to eat, even if the table had been loaded down with food and there were enough for all of them. He had to hurry or he stood the chance of missing Peter entirely, for often the man went off with a group of companions, talking along the road and going sometimes to the nearby towns. Sometimes he stayed overnight, even for days at a time, coming back exhausted, though more gentle than ever and holding in his deep, grey eyes a clear and almost shining peace.

Because of this, most of the other fishermen in the town considered Peter a little queer, going off that way when perhaps the moon and the tide were both right for the best run of fish; but the women of the town all thought well of Peter. It wasn't often that one saw a man who because of the love he held for his wife, would stay on even after she had died to care for her widowed mother. Especially when the mother was already ailing and sometimes cranky.

But Peter stayed, veiling the look Ben saw often in his eyes, the longing look of a man who wanted to go to far off places, to talk with strange and questing men. Because Ben knew how it was with Peter he didn't resent his going off so often to the other towns; though sometimes Peter would get up in the midst of one of their sunny, companionable hours and walk up the road, joining a group of men and going off somewhere with them.

Since it occurred to Ben that Peter might do just that this morning, he told his mother that he would finish his chores when he got back; and he cut across the field towards the beach and the little inlet where Peter always kept his boat. As soon as he came in sight of the cove, he saw that Peter's big, flat-bottomed rowboat was gone and he raced down to the shore-line. He sighted it, bobbing on the waves far out past the breakwater. Another boat was nearby but the boy couldn't tell whose it was.

He turned back quickly towards the gnarled marsh willow under which he and Peter usually sat; and he knew that his friend had been working on the net that morning for its heavy rope was caught around the jagged piece of branch Peter used for a peg.

Ben walked over to it, anxiously examining the wide end of it; and he saw that it was entirely finished—a beautiful thing—the last wide loop weighted and tied.

The boy sat down with a sigh of relief and waited for his friend. His eyes rested on the boats, little in the distance, while he reached out and plucked a stem of sour grass, chewing it reflectively as he dwelt on the pleasant surprise his news would bring Peter. Peter would know what this chance meant to him. He had known why the boy wanted a net, and when he saw Ben begin to patiently collect odd lengths of hemp in the hope of eventually getting enough together to make a net of sorts, Peter did a little trading himself.

He came out on the beach one morning loaded down with enough to make the biggest of nets. To Ben's excited questioning, he explained that he needed a new one. Offhandedly, he had added: "You may have the old net. It will last for a little while, I guess."

"For a little while!" thought Ben. It would last for years. There was nothing whatever wrong with it. This was only Peter's way of getting him a net without embarassing him by the pointed gift of something so valuable. The boy had been too grateful to put his thanks into words, but his face was bright with happiness when he met Peter's smiling glance.

Now Peter would see how quickly his gift would be put to use. Impatiently the boy began pacing up and down the beach. He glanced back at the boats to see if they were coming in; and as he did, he saw one of the three men in the boat with Peter beckoning to the other rowboat. Ben fastened his eyes on Peter's boat, afraid for a moment that they were in trouble; but the flat-bottomed boat was riding the waves gently while the other pulled towards it. As the boat neared Peter's, it edged in at an angle; and then Ben could see the men in it learn far over the side and he knew that they were helping haul in the net, so heavy apparently had been the catch.

That was good, thought Ben, for they had evidently caught nothing the night before or they wouldn't have gone out again this morning. The boy resumed his pacing, kicking the sand about as he walked and growing more impatient by the minute. Then, happily, he saw that Peter's boat was coming in.

It came slowly, weighed down by what must have been an enormous catch; but at last it reached the breakwater and Ben could see the silver-finned fishes flopping over the sides of the boat like little cascades of rain. Peter waved to him as the boat headed into the cove, and in another moment or so he slid over the side, standing knee-deep in water to pull the boat up onto the beach. He reached back into it for his net, dragging it out sodden and dripping. Then the boy saw it, and the huge, gaping hole.

It was more than a hole. The entire lower half of the net was gone completely, torn by the weight of the heavy catch; and what was left would be of no use to him or anyone else. Stunned, he turned back to the willow tree. He felt weak and dizzy, and though he had eaten no breakfast, curiously like he was going to lose it. Tears smarted his eyes and he kept them turned towards the town, unwilling to look at Peter who was coming towards him.

Now there was nothing to tell Peter. No great news at all. Now there would be no more in the little house than there ever was, no full meals, no warm clothes. He even regretted the extra handfuls of grain he had thrown to the chickens. Tomorrow they would go hungry. Helplessly he brushed at his tears, deathly afraid they would overflow; and when he felt Peter's hand on his shoulder, his whole body began to tremble.

But Peter spoke in his usual tone,

(*Continued on Page* 235)

GLIMPSES OF ROME

From the Tarpein Rock (left) Christians were pitched down to death. The drop was greater then.

Basilica of St. John. The old city wall in the foreground dates back to the third century and to Marcus Aurelius.

St. Augustine Church. In this church is the tomb of St. Monica.

Our Lady of Fertility, popular shrine in St. Augustine Church.

Is the Curse of Cham on the Negro Race?

Because there persists a long-since discredited opinion that the Biblical curse of Cham is upon the Negro race, and because this discredited opinion recently appeared in a copyrighted statement in the daily press of one of the largest southern cities, the *Messenger* takes the trouble to give an answer to the quite unseemly question above. The following is adapted from the complete and outstanding article written by Father Lawrence Friedel, S.V.D., Divine Word Missionary and biblical scholar.

In the 9th chapter of Genesis it is related how Noe had cause to invoke a curse upon the descendants of Cham, his son. Through the centuries of the Christian era a legend (canard) grew around this curse of Cham, as it came to be called. The legend implies three assumptions: 1) that the Negroes are descendants of Cham; 2) that on them Noe's curse has fallen; 3) that they are still cursed.

To answer the question posed at the outset, *"Is the curse of Cham on the Negro race?"*, it will therefore be helpful to answer the following three questions:

1) Are the Negroes descendants of Cham?

2) Have they been cursed by Noe?

3) Is that curse still on them?

1) *ARE THE NEGROES DESCENDANTS OF CHAM?*

While it is theologically certain that all men now living are children of Adam, it is far from certain that all men now living are descendants from Noe. This is owing to the opinion of many theologians that the Flood, in addition to not covering the whole earth, did not even extend to the entire human race. According to their opinion, it is possible there were human beings who survived the Flood, and whose descendants are not descended from Noe. In other words, it is not necessary to hold that all men now living trace back to Noe's three sons, Sem, Cham, and Japhet, who survived the Flood. It is not necessary to hold that all men now living are either Semites, or Chamites, or Japhetites, or mixtures of two or of all three of them.

Now what follows from this regarding the origin of the Negro race? The answer is obvious, namely: as far as many theologians see from a study of Holy Scripture, the Negroes need not trace their origin to either Sem, or Japhet, or Cham. The only thing that can be admitted is this: If all men now

Father Lawrence Friedel, S.V.D.

living do come from the three sons of Noe (which must be admitted if they alone survived the Flood), the Negroes are likely to be Chamites; for, in broad terms, while the descendants of Japhet migrated from southwest Asia in a northward and westward direction and while the Semites stayed in Southwest Asia or went eastward, the Chamites partly stayed in Southwest Asia, partly moved into Africa. But supposition must not be taken for granted. In the present state of the question (we are treating it only in the

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To answer the question posed at the outset, *"Is the curse of Cham on the Negro race?"*, it will therefore be helpful to answer the following three questions:

1) Are the Negroes descendants of Cham?

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light of Scripture studies), it is almost as safe a guess that the Negroes are *not* Chamites as the contrary guess that they are.

(The belief that Negroes are Chamites has been traced to the 12th century, but it may be older. About that century the three Magi or Wise Men were being widely represented in Christian art, and one of them was usually shown as having a brown or black skin. It developed that the three Magi were considered as symbolic representatives of the three races descended from Noe. In time there came about the vague belief that they were actual or personal representatives of the three races. The assumption then followed that the black Wise Man is both a Negro and a Chamite. From that grew the belief that it is the Negroes among today's living people, who inherit the curse of Cham. There is no doubt that Martin Luther, through a certain misinterpreted statement of his, unwittingly contributed to the growth of the belief in the curse of the Negro race.)

2) *HAVE THE NEGROES BEEN CURSED BY NOE?*

There have been historians, apologists, and exegetes who have answered this question by a positive "yes." Their answer is based on the assumption that the Negroes are Chamites and that all Chamites have been cursed by the second father of mankind, Noe. Their reasoning went like this:

The Negroes are Chamites;

The Chamites have been cursed;

Therefore, the Negroes have been cursed.

The first part of this reasoning is, as far as we have seen, far from certain. The second is, as we shall see, far too general. The concluding third part will prove to be entirely unwarranted.

It goes without saying that this positive opinion or teaching of historians, of apologists, and exegetes has been cherished and exploited by advocates of slavery and by slave dealers; for it seemed to flatter them they were executing God's will when they subjected Negroes to slavery. (A similar observation is made about the segregationists' copyrighted statement referred to in the preface of this article.)

To give the right answer to the question: *"Have the Negroes been cursed?* We formulate our thesis thus: If the Negroes should be Chamites (which is even exegetically far from certain), it would still not mean that they have been cursed by Noe.

The proof is this: according to an old interpretation of the curse of Noe (it is the oldest known interpretation), Cham, the youngest son of Noe was punished for his irreverence not in all his descendants but only in his youngest son Chanaan and in the descendants of Chanaan. If you study the wording of the curse of Cham carefully (Genesis 9:25-27), you will find that the Vulgate as well as the Septuagint and the Massoretic text read not "cursed be Cham" but "cursed be Chanaan." Likewise not Cham but Chanaan is the subject of the sentence: "The servant of servants shall he be unto his brethren." Again, after the blessing of Sem, and once more after the blessing of Japhet, we read: "Be Chanaan his servant."

Both ancient rabbis and recent theologians have an explanation of this fact. It is maintained that Cham's son Chanaan "was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it; which drew upon him, rather than upon the rest of the children of Cham, this prophetical curse."

Some theologians say: Cham was the youngest son of Noe. Because he sinned against the reverence due to his father, Noe, he was punished in his youngest son, Chanaan. F. De Hummelauer attributes it to the mercy of God that not all the sons of Cham were cursed.

Now even if we should assume that the Negroes are Chamites, they are certainly not descendants of Chanaan,

but rather of Chus, the firstborn son of Cham, or of the third son, Phuth; for according to reliable interpretations of the table of nations of Genesis, chapter 10, the descendants of Chus and of Phuth settled partly in Arabia, partly in North Africa. Holy Scripture does not trace them beyond northern Ethiopia.

Hence it is safe to say that, even if the Negroes should be Chamites (which is not at all certain), it would not mean that they have been cursed by Noe, since the curse of Noe fell on the Chanaanites; and the Negroes are certainly not the descendants of Chanaan.

Designedly the question was put in the past tense: *Have the Negroes been cursed by Noe?* For the benefit of those who cling to the discredited fable which explains the slavery and maltreatment of the Negroes by a curse called down from God rather than by the malice of men, this third question is now asked:

3) *ARE THE NEGROES STILL UNDER THAT CURSE IF THEY EVER HAVE BEEN?*

The answer is this: Even if they had been cursed by Noe, it would not mean that the curse is still on them. This answer rests on Scriptural arguments. In the 12th chapter of Genesis; i.e. only three chapters after that containing the curse of Noe, we read the following words of God to Abraham: "In thee all the kindred of the nations shall be blessed". Again in Genesis 22:18 God said to Abraham: "In thy seed shall all the nations of the earth be blessed." St. Paul, in the third chapter of Galatians, explains that the words "in thy seed" mean "in Christ."

Hence even if the Negro race had been under a curse for a long time, it would have been taken away from them by the subsequent blessing contained in the redeeming death of Christ. This would not necessarily mean that the curse had been lifted 1900 years ago; but it would mean, at the very least, that the curse is removed when at baptism the blessing of Christ is received.

Conclusion: Instead of resorting to the Holy Scriptures and to a very dubious, long-since discredited interpretation of the Curse of Cham to justify the past and present shameful treatment of the Negro people, those who profess belief in God and reverence for His Holy Word ought to remember for future treatment of the Negro this text from Scripture: *Thou shalt love thy neighbor as thyself.*

THE NET

(*Continued from Page* 231)

almost, it seemed to Ben now, unkind in his thoughtlessness. "I heard of your good news," he said. "Your cousin came by last night, to be sure you were getting the old net."

Ben reached out blindly, plucking a piece of grass and pulling it between his fingers.

"Never mind, Ben," said Peter. "You shall have my new net."

The boy turned around to him, shocked incredulity clearing through the tears in his eyes. "But what," he exclaimed protestingly, "will you use?"

Peter looked down on him, his face very young for a moment, and vulnerable and good. "I will not need it," he said. Then gently, gravely, he told him: "From now on, I shall be a fisher of men."

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An excellent summary of an encouraging story—Part I.

American Negroes and Catholicism

by Father John Baptist Terbovich, O.F.M.Cap.
in *Our Sunday Visitor*

AMERICAN Negroes everywhere are showing greater interest in the Catholic Church. The message that Catholicism is not exclusively a white man's religion is finally getting through. The "bug" has been removed and the static reduced which was by no means the fault of the Negro.

Over 11,000 Negro converts were received into the Church last year and these conversions brought the total to over 600,000 Catholic Negroes in the United States. Considering that there are 15,000,000 Negroes in this country, this could hardly be called mass conversion. It is, however, a significant trend.

One out of every four whites is a Catholic, but only one out of every 24 American Negroes is a Catholic. Almost 7,000,000 Negroes are said to belong to Protestant and evangelical sects, while the remaining millions are unaffiliated with any religious group. Today 65% of church-going Negroes are Baptists and 22% are Methodists, with the remainder scattered among dozens of sects. The harvest is rich in prospect and an obvious opportunity awaits the Catholic Church, especially among America's 8,000,000 unchurched Negroes.

The baptism scene below was made some years ago at St. Charles Borromeo Church in Harlem when 100 Negroes were received into the Church. Such mass baptisms have been taking place for many years in Catholic churches of the large eastern and midwestern cities.

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The intellectual level of the Negro is rising continually. The better educational opportunities of the North and the city influences have made the Negro more discerning. He is swayed more and more to the practice of religion out of reason than emotionalism. Popular evangelism and "ole-time-religion" sentimentality do not seem to satisfy his spiritual cravings as they did formerly. As Floyd Patterson, the Negro convert and heavyweight boxing champ, put it: "My faith has given meaning to life for me. It has brought me confidence and a tremendous amount of happiness."

Many Negroes, as they move to the North and to big cities away from unlettered evangelism of the South, are looking for a more satisfying explanation of their relationship to God. The "Amen, brother" of the revival and the Daddy Grace vision of God in a Rolls Royce are disappearing.

There are graphic indications that large numbers of the Colored will soon be asking for admission into the Church. During the past decade conversions have been increasing each year and the total is well over 100,000. Many Negro leaders who are well informed on the subject expect these conversions to increase to gigantic numbers if the Church continues to champion the Colored as she has in the past.

What are the dimensions of the Negro apostolate? Why is the American Negro taking a new look at religion? What are the reasons so many are favorably disposed toward the Catholic Church? How should the ordinary Catholic look at the Negro problem? These are questions of great moment whose answers should be known by sincere and apostolic-minded Catholics.

Concern for the American Negro has been re-echoed over and over again during the past century in various statements from the Holy See as well as the American hierarchy. The Catholic Church's stand on the Negro problem is crystal-clear to any person who knows anything about the Church. The Church's mission, given her by the Saviour, is to embrace all men and it must be carried on until the end of time. The 15,000,000 Negroes in this country are part and parcel of that mission which should be the concern of every member of the Church.

The dramatic decision of the Supreme Court in 1954, which granted to the Negro the right of full integration into the American stream of life, unraveled once again the depth and intensity of feeling toward a problem which was one of the basic causes for the most terrible war of modern times. For a Catholic to ignore the problem, to sluff off his personal duty in this mission conquest for Christ and the Church is to show a narrow-mindedness unbecoming to a member of the Mystical Body of Christ.

In recent years, as it is quite evident, Negro leaders have not been reticent in praising the Church for what it has done for their people. The Church time and time again championed the Negro's rights and pointed out the equality of all men regardless of creed or color. Lecky, a rationalist historian, who might be said to have had no interest in the Church, wrote: "In this (the abolition of slavery) the Catholic Church was the most zealous, the most unwearied, and the most efficient agent . . . That Church which often seemed so haughty and so overbearing towards kings and nobles, never failed to listen to the poor and oppressed . . . By the influence which it has exercises over mankind, the Papal government is greatest."

Silently, almost imperceptibly, a large Catholic missionary movement has been spreading during the past few decades in the United States. In the over-crowded tenements of many a Northern Harlem and in the sweltering "Jim Crow" sections of southern towns, some 700 priests, 2,000 sisters and several hundred Catholic lay women and men are quietly aiding the Negro, physically and spiritually.

There exists in the United States 28 Catholic Interracial Councils. (*The exact count at time of this re-printing is* 40, *with several more soon to be added.—Editor*) These groups work constantly to wipe out race prejudice against the Negro. They have operated successfully in the North to open up employment opportunities for the Negro. Realizing the slum housing many Negroes must live in, they have pressed successfully for municipal and state laws to improve this situation.

Catholic schools in most sections of the country accept Negro students with no questions asked. Even where southern white Catholics have been reluctant to accept Negro students into Catholic schools, Catholic authorities have urged and commanded that they do so. Catholic parishes have accepted Negroes on equal basis as parishioners. This is especially true in the great northern cities where there are large concentrations of Negroes.

There are 497 churches and 342 schools entirely for Negro congregations and pupils. Some 90,750 Negro pupils attend Catholic schools, an increase of 9% over the previous year. In the United States there are 78 Negro priests, some of whom are serving mixed congregations. (*At time of this re-printing the total number of U. S. Negro priests was* 106, *of which number* 92 *are at work in this country. —Editor*) Churches, schools and other facilities for the special benefit of Negroes are maintained in 74 dioceses in 34 states and the District of Columbia. Catholic athletic groups and teenage clubs are also greatly influencing Colored youth.

INTENTIONAL SECOND EXPOSURE

The intellectual level of the Negro is rising continually. The better educational opportunities of the North and the city influences have made the Negro more discerning. He is swayed more and more to the practice of religion out of reason than emotionalism. Popular evangelism and "ole-time-religion" sentimentality do not seem to satisfy his spiritual cravings as they did formerly. As Floyd Patterson, the Negro convert and heavyweight boxing champ, put it: "My faith has given meaning to life for me. It has brought me confidence and a tremendous amount of happiness."

Many Negroes, as they move to the North and to big cities away from unlettered evangelism of the South, are looking for a more satisfying explanation of their relationship to God. The "Amen, brother" of the revival and the Daddy Grace vision of God in a Rolls Royce are disappearing.

There are graphic indications that large numbers of the Colored will soon be asking for admission into the Church. During the past decade conversions have been increasing each year and the total is well over 100,000. Many Negro leaders who are well informed on the subject expect these conversions to increase to gigantic numbers if the Church continues to champion the Colored as she has in the past.

What are the dimensions of the Negro apostolate? Why is the American Negro taking a new look at religion? What are the reasons so many are favorably disposed toward the Catholic Church? How should the ordinary Catholic look at the Negro problem? These are questions of great moment whose answers should be known by sincere and apostolic-minded Catholics.

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AMERICAN NEGROES

. . . . . in Louisiana

Laborious heroic deeds laid the groundwork for much of today's success in convert work among the Negroes. Father Stephen Eckert, O.F.M. Cap., who died in the odor of sanctity, and Mother Katharine Drexel, who poured out their lives and devotion for the improvement of the Negro, are two of many outstanding figures responsible for the success. Men like Archbishop Joseph Ritter of St. Louis, Archbishop Joseph F. Rummel of New Orleans, Father John LaFarge, S.J., George Hunton and John Delaney are current examples of men working continually for the betterment of the Negro. (Next month, Part II of *American Negroes and Catholicism.*)

. . . . in Illinois

AND CATHOLICISM

. . . . in Pennsylvania

. . . . in Michigan

It is objected that there is much repetition in the Rosary because the *Lord's Prayer* and the *Hail Mary* are said so often; therefore it is monotonous. That reminds me of a woman who came to see me one evening after instructions. She said, "I would never become a Catholic. You say the same words of the Rosary over and over again, and anyone who repeats the same words is never sincere. I would never believe anyone who repeated his words, and neither would God." I asked her who the man was with her. She said he was her fiancé. I asked: "Does he love you?" "Certainly, he does." "But how do you know?" "He told me." "What did he say?" "He said: 'I love you.'" "When did he tell you last?" "About an hour ago." "Did he tell you before?" "Yes, last night." "What did he say?" "'I love you.'" "But never before?" "He tells me every night." I said: "Do not believe him. He is repeating; he is not sincere."

The beautiful truth is that there is no repetition in, "I love you." Love is never monotonous in the uniformity of its expression. The mind is infinitely variable in its language, but the heart is not. The heart of a man, in the face of the woman he loves, is too poor to translate the infinity of his affection into a different word. So the heart takes one expression, "I love you," and in saying it over and over again, it never repeats. It is the only real news in the universe. *That is what we do when we say the Rosary,* we are saying to God, the Trinity, to the Incarnate Saviour, to the Blessed Mother: "I love you, I love you, I love you." Each time it means something different because, at each decade, our mind is moving to a new demonstration of the Saviour's love; for example, from the mystery of His Love which willed to become one of us in His Incarnation, to the other mystery of love when He suffered for us, and on to the other

mystery of His Love where He intercedes for us before the Heavenly Father. And who shall forget that Our Lord Himself in the moment of his greatest agony repeated, three times within an hour, the same prayer?

The beauty of the Rosary is that it is not merely a vocal prayer. It is also a mental prayer. We often speak to people while our minds are thinking of something else. But in the Rosary, we not only *say* prayers, we *think* them. Bethlehem, Galilee, Nazareth, Jerusalem, Golgotha, Calvary, Mount Olivet, Heaven—all these move before our mind's eye as our lips pray. The stained-glass windows in a church invite the eye to dwell on thoughts about God. The Rosary invites our fingers, our lips, and our heart in one vast symphony of prayer, and for that reason is the greatest prayer ever composed by man.

The Rosary has a special value to the worried and the sick. 1. *The Worried.* Worry is a want of harmony between the mind and the body. Worried people invariably keep their minds too busy and their hands too idle. Could worried souls be taught the love of the Good Shepherd Who cares for the wayward sheep, so that they would put themselves into that new area of love—all their fears and anxieties would banish. But that is difficult. Concentration is impossible when the mind is troubled; thoughts run helter-skelter; a thousand and one images flood across the mind; distracted and wayward, the spiritual seems a long way off. The Rosary is the best cure for these distracted, unhappy, fearful, and frustrated souls, precisely because it involves the simultaneous use of three powers: the physical, the vocal, and the spiritual, and in that order. The fingers, touching the beads, are reminded that these little counters are to be used for prayer. This is the physical suggestion of prayer. The lips move in unison with the fingers. This is a second or vocal suggestion of prayer. The Church, a wise psychologist, insists that the lips move while saying the Rosary, because She knows that the external rhythm of the body can create a rhythm of the soul. If the fingers and the lips keep at it, the spiritual will soon follow, and the prayer will eventually end in the heart.

The beads help the mind to concentrate. They are almost like the self-starter of a motor; after a few spits and spurts, the soul soon gets going. Every airplane must have a runway before it can fly. What the runway is to the airplane, that the Rosary beads are to prayer—the physical start to gain spiritual altitude. The very rhythm and sweet monotony induce a physical peace and quiet and create an effective fixation on God. The physical and the mental work together if we give them a chance. Little by little the worried, as they say the Rosary, see that all their worries stemmed from their selfishness. No normal mind yet has ever been overcome by worries or fears who was faithful to the Rosary. You will be surprised how you can climb out of your worries, bead by bead, up to the very throne of the Heart of Love Itself.

2. *The Sick.* When fever mounts and the body aches, the mind cannot read; it hardly wants to be spoken to, but there is much in its heart it yearns to tell. Since the number of prayers one knows by heart is very limited, and their very repetition becomes wearisome in sickness, it is well for the sick to have a form of prayer in which the words focus or spearhead a meditation. As the magnifying glass catches and unites the scattered rays of the sun, so the Rosary brings together the otherwise dissipated thoughts of life in the sickroom into the white and burning heat of Divine Love.

When a person is healthy, his eyes, are, for the most part, looking to the earth; when he is flat on his back, his eyes look to Heaven. Perhaps it is truer to say that Heaven looks down

(*Continued on Page* 249)

INTENTIONAL SECOND EXPOSURE

SPIRITUAL READING

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(*Continued on Page* 249)

ALONG THE

Rosary Mission, Hattiesburg, Miss.

Notre Dame Mission, St. John Plantation, La.

St. Cecilia Mission, Jesuit Bend, La.

by THOMAS POTTS, S.V.D.

MISSISSIPPI

Bay Saint Louis: From reports sent from our southern missionaries to Very Rev. Provincial, Robert C. Hunter, S.V.D., it is revealed that our men in the southern missions opened 25 schools last month to a near total of 10,000 children. These schools stretch all the way from the Arkansas River down through the Mississippi River's delta to the lower reaches of the Louisiana coastal marshlands. East of the Mississippi River our missionaries conduct schools as far over as Meridian in the rolling hills which mark the Mississippi-Alabama state line. To the west of the river our schools stretch into Waco, Texas, the gateway to the western plains. In three areas remote from the deep South our missionaries opened schools in Negro neighborhoods of cities in the East, the mid-West, and the far-West. From the many missions in all of the above mentioned areas our missionaries report continuous private instruction classes for converts.

Father Provincial made known that at one period this past summer, Divine Word Missionaries were simultaneously erecting new buildings at eight places in the South: at the Bay Saint Louis seminary, a new faculty building; at Meridian, Miss., a new catechetical center; at Pine Bluff, Ark., a new convent; at Franklin, La., a new church; at Mound Bayou, Miss., a new church; at Belle Chasse, La., a new school; at North Little Rock, Ark., a new school; at Greenville, Miss., a new rectory. (Father Robert O'Leary, S.V.D. completed the rectory by August 15, his 21st ordination anniversary.) At Holy Rosary Institute in Lafayette, La. the school's hall was veneered with bricks. In addition, our missionaries at other places in the South have projects under plan. All we can say is that the money loaners certainly operate by faith. Now we hope when the payments come due they will be operating on charity and *patience*.

The new faculty building at our Bay Saint Louis seminary is complete. The Fathers began occupancy in early July, though the building is not completely furnished. The arrangement of its beautiful chapel was at the personal direction of Very Rev. Harold Perry, S.V.D., head of the seminary. It seats about 50. Our priests and seminarians benefited from its comfort at their retreats this fall. In their prayers during the retreats we hope they remembered to pray also for our creditors that their patience be of a heroic stamp.

Greenville: "Yes, I know where the Catholic place is. I think highly of the school, but I didn't know Protestants were welcomed at the church." Our major seminarians, Daniel Collins, Malcolm O'Leary and Charles Burns feel that their 2½ weeks of census taking in Greenville was highly rewarding, if for no other reason than that they removed the above mistaken notion from one-sixth of the population there this past summer. Father Robert O'Leary, S.V.D., pastor of Sacred Heart Parish at Greenville, efficiently planned the census. Parishioners will continue the house-to-house visitation until the entire city is covered. To each family visited, a copy of *Come Meet My Friend*, an inspiring and instructive pamphlet on the Catholic faith, was given. To those showing particular interest in the Church was loaned a copy of 25 *Questions Non-Catholics Ask*, a book by Father John

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DIVINE WORD MISSION TRAIL

Seminarians Collins, O'Leary, and Burns.

Sacred Heart Grammar School at Greenville, Miss.

Sacred Heart Church.

Father Robert O'Leary baptizes.

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to win colored Catholics in Meridian?) Ladies of our St. Joseph Parish there greeted them and treated them to a welcoming lunch of sandwiches and punch. The members of St. Joseph Parish showed their interest in the new venture by donating hours of labor on the center's building and by donating some of its furnishings. Already the two ladies have put in some field work, visiting homes. All indications point toward many blessings which will come to our mission through this additional missionary staff. The Center was blessed informally on August 14. A formal blessing will take place some time in November or December conjointly with confirmation at St. Joseph Parish.

CALIFORNIA

Los Angeles: Paint is flying in the smog capital of the world as Father William Benz, S.V.D. brightens up the Divine Word Mission Manor, and Father Peter de Boer, S.V.D. redecorates St. Leo Church. Father Arthur Malin, S.V.D. foresaw all the "wet paint" signs and left the Mission Manor some weeks ago with a reassignment to the safety of his former mission at Nagpur, India.

Downey: Father Henry Marusa, S.V.D. is making great efforts to serve his charges at Rancho Los Amigos Hospital in Downey. Recently he has been presenting the Catholic viewpoint in a very attractive and most informative bulletin. The bulletin obviously represents much study and work.

Father Ervin Bauer, S.V.D.

Arlington: Divine Word Missionaries' western headquarters welcomed Father Ervin Bauer, S.V.D. when he arrived in time for the opening of the school year at our Arlington seminary. He came from our Bay Saint Louis, Miss. seminary. Father had been attached to the latter station for 19 years, having been assigned there in 1941. He taught in the major and minor departments at the Bay Saint Louis seminary. Among the subjects taught by him over the 19-year period were Greek, Latin, Church History, and Social Science. In addition to teaching, Father served on the seminary's board of directors (council) and, until his recent change, he served as assistant director there. With his new assignment to Arlington, he has been appointed Director of Studies. The priest, age 46, is a native of Columbus, Ohio. He has a brother, Father Anthony Bauer, S.V.D., who is an active veteran of 21 years in the Divine Word missions of Ghana, West Africa. In his 19-year stay at our Bay Saint Louis seminary Father proved a valuable aid to the community and will be sorely missed there.

Father Cosmas Meyer, S.V.D. recently began his work as treasurer at our Arlington seminary. He is the twin of Father Clement Meyer, S.V.D., pastor of our St. Patrick Parish in Oakland, Calif. The story of Father Cosmas' journey to the priesthood is interesting. Just as he was approaching the threshold to the priesthood, he fell victim to polio which left him seriously afflicted. The prospect of him being ordained faded from the minds of everyone but Father Cosmas himself. He underwent a long battle for physical adjustment to his affliction even while he began manuevers for renewed access to ordination. In the end he did achieve physical adjustment, and did reach ordination in 1947 with direct aid from Rome. The story reached a national TV audience some years ago. Today we are glad to welcome Father Cosmas to our province. He joins us from our midwestern province (Techny, Illinois). The twin priests have another ordained brother,

Father Gabriel Meyer, a diocesan priest. Another member of the family is Brother Clement, S.V.D., Divine Word Missionary Brother.

LOUISIANA

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Bay Saint Louis, Mississippi

INTENTIONAL SECOND EXPOSURE

to win colored Catholics in Meridian?) Ladies of our St. Joseph Parish there greeted them and treated them to a welcoming lunch of sandwiches and punch. The members of St. Joseph Parish showed their interest in the new venture by donating hours of labor on the center's building and by donating some of its furnishings. Already the two ladies have put in some field work, visiting homes. All indications point toward many blessings which will come to our mission through this additional missionary staff. The Center was blessed informally on August 14. A formal blessing will take place some time in November or December conjointly with confirmation at St. Joseph Parish.

CALIFORNIA

Los Angeles: Paint is flying in the smog capital of the world as Father William Benz, S.V.D. brightens up the Divine Word Mission Manor, and Father Peter de Boer, S.V.D. redecorates St. Leo Church. Father Arthur Malin, S.V.D. foresaw all the "wet paint" signs and left the Mission Manor some weeks ago with a reassignment to the safety of his former mission at Nagpur, India.

Downey: Father Henry Marusa, S.V.D. is making great efforts to serve his charges at Rancho Los Amigos Hospital in Downey. Recently he has been presenting the Catholic viewpoint in a very attractive and most informative bulletin. The bulletin obviously represents much study and work.

Father Ervin Bauer, S.V.D.

Arlington: Divine Word Missionaries' western headquarters welcomed Father Ervin Bauer, S.V.D. when he arrived in time for the opening of the school year at our Arlington seminary. He came from our Bay Saint Louis, Miss. seminary. Father had been attached to the latter station for 19 years, having been assigned there in 1941. He taught in the major and minor departments at the Bay Saint Louis seminary. Among the subjects taught by him over the 19-year period were Greek, Latin, Church History, and Social Science. In addition to teaching, Father served on the seminary's board of directors (council) and, until his recent change, he served as assistant director there. With his new assignment to Arlington, he has been appointed Director of Studies. The priest, age 46, is a native of Columbus, Ohio. He has a brother, Father Anthony Bauer, S.V.D., who is an active veteran of 21 years in the Divine Word missions of Ghana, West Africa. In his 19-year stay at our Bay Saint Louis seminary Father proved a valuable aid to the community and will be sorely missed there.

Father Cosmas Meyer, S.V.D. recently began his work as treasurer at our Arlington seminary. He is the twin of Father Clement Meyer, S.V.D., pastor of our St. Patrick Parish in Oakland, Calif. The story of Father Cosmas' journey to the priesthood is interesting. Just as he was approaching the threshold to the priesthood, he fell victim to polio which left him seriously afflicted. The prospect of him being ordained faded from the minds of everyone but Father Cosmas himself. He underwent a long battle for physical adjustment to his affliction even while he began manuevers for renewed access to ordination. In the end he did achieve physical adjustment, and did reach ordination in 1947 with direct aid from Rome. The story reached a national TV audience some years ago. Today we are glad to welcome Father Cosmas to our province. He joins us from our midwestern province (Techny, Illinois). The twin priests have another ordained brother,

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USEFUL TO KNOW

Papal Honors

All of us at one time or another have picked up a daily newspaper, or more likely a diocesan paper, and have seen in a headline that some Catholic layman or woman has been honored by the Holy Father. Such honors are a recognition for exceptional work in behalf of the Church. Nor are they for Catholics alone. Let us see their names and the reasons for them being given.

1. Supreme Order of Christ (Militia of Our Lord Jesus Christ). This is the supreme Pontifical Order of Knighthood: the highest secular decoration granted by the Holy See and is conferred only rarely. A few years ago there were only five Knights of the Order of Christ in the entire world.

2. Order of the Golden Spur (The Golden Militia). A few years ago there were only ten in the world. This honor is awarded to those, Catholic or non-Catholic, whose work is notably illustrious, such as propagating the faith, or for other actions which give glory to the Church.

3. Order of Pius IX. This award honors outstanding service to the Church and to society, and may be conferred on both non-Catholics and Catholics.

4. Order of St. Gregory the Great. The Pope instituted this order of knighthood to honor those who rendered distinguished service in defending the Papal States.

5. Order of St. Sylvester. This order was instituted by Gregory XVI in 1841 to replace the Order of the Golden Spur; in 1905 Pope St. Pius X in a sense divided the two orders and made the Order of St. Sylvester the lowest ranking of the Pontifical Orders of Knighthood.

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Dr. Murray Martin, M.D., K.S.G.

Members are first designated by the bishop of their diocese, then by the Patriarch of Jerusalem, and finally approved by the Holy See.

7. Knights of Malta. This is said to be the oldest order of laymen and prelates in the Church and is also declared the oldest order of knighthood in existence. Its full title is the Sovereign Military Order of St. John of Jerusalem, but it has been known as the Knights of Malta since 1530.

One thought remains in mind in regard to these Papal honors: they are not lightly given by the Holy See and when they are given, they are evidence of long standing devotion to the cause of Christ and His Church. (There is evidence in the *Messenger's* files of at least four living Negro Catholics honored with the Order of St. Gregory the Great: Mr. James Olivier and Dr. Murray Martin, M.D. of Lake Charles, La., Mr. Haidel J. Christophe and Mr. Numa Rousseve of New Orleans, La. The editor asks all readers to kindly supply him with the names and addresses of any other living U. S. Negroes known to have received papal honors.)

WHAT SAYS THE CHURCH...

about Old Jim Crow?

by MONSIGNOR J. D. CONWAY

Question: Just what is the Church's stand on the segregation issue? I realize that various bishops have spoken out, but they are not the official Church. They are the spiritual rulers only of their own dioceses. Throughout the centuries the Church has had the tendency to urge people to accept their lot in life. Why should this tendency change now? Is there some newest doctrine which suddenly I must hold in regards to the Negroes?

Answer: The newest doctrine was given by Our Lord, Jesus Christ. The basic principles were given to Moses on Mt. Sinai. But when Jesus gave His improved version of them, He so elevated them that He said: "I am giving you a new commandment: that you love one another as I have loved you: (John 13,32).

It wasn't really a new commandment in essence; even in the time of Moses it was known that a man should love his neighbor as himself. But it was new (1) because of the emphasis placed upon it, (2) because the notion of neighbor was extended to include foreigners, and even enemies, (3) because the guiding rule of proper loving was the love of the Master for us, and He gave His life, and (4) because He made our love of neighbor the basis of His final judgment of us, as shall be pointed out further.

Some time ago I wrote an article in which I pointed out that racial segregation might well violate *five* of the ten commandments. I will not repeat all that but will concentrate on the two essential points: justice and charity.

There are two types of justice involved. The first is called commutative justice and it requires equality and fairness between me and my neighbor, between man and man. When I deny a man the status which his human dignity demands I am unjust to him. And when I refuse to give him decent respect and honor I am unjust to him. Our American prejudice against the Negro expresses itself very often in economic unfairness and that violates commutative justice.

But the form of justice most clearly violated by segregation is distributive. This virtue requires that government—city, county, state or federal—be fair to all its citizens, give them all equal opportunity, equal benefit from federal funds, equality before the courts and at the polls, and fairness in all civil rights.

It is evident that this virtue is ignored when one group of citizens is put in a special inferior class, excluded from public schools, parks, and other facilities.

But the virtue violated most flagrantly is charity. Jesus Christ demands, and His Church teaches and has always taught, that we must love our neighbor as ourselves. If we really do that then we will treat him as we would want him to treat us, if situations were reversed.

Now I have a question to ask you and I want you to be honest in your answer. Suppose your colored neighbor were in the majority in this country. Suppose he made you a second class citizen. Suppose he put you in a slum area beyond the tracks and

(Continued on Page 254)

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One thought remains in mind in regard to these Papal honors: they are not lightly given by the Holy See and when they are given, they are evidence of long standing devotion to the cause of Christ and His Church. (There is evidence in the *Messenger's* files of at least four living Negro Catholics honored with the Order of St. Gregory the Great: Mr. James Olivier and Dr. Murray Martin, M.D. of Lake Charles, La., Mr. Haidel J. Christophe and Mr. Numa Rousseve of New Orleans, La. The editor asks all readers to kindly supply him with the names and addresses of any other living U. S. Negroes known to have received papal honors.)

WHAT SAYS THE CHURCH...

about Old Jim Crow?

by Monsignor J. D. Conway

Question: Just what is the Church's stand on the segregation issue? I realize that various bishops have spoken out, but they are not the official Church. They are the spiritual rulers only of their own dioceses. Throughout the centuries the Church has had the tendency to urge people to accept their lot in life. Why should this tendency change now? Is there some newest doctrine which suddenly I must hold in regards to the Negroes?

Answer: The newest doctrine was given by Our Lord, Jesus Christ. The basic principles were given to Moses on Mt. Sinai. But when Jesus gave His improved version of them, He so elevated them that He said: "I am giving you a new commandment: that you love one another as I have loved you: (John 13,32).

It wasn't really a new commandment in essence; even in the time of Moses it was known that a man should love his neighbor as himself. But it was new (1) because of the emphasis placed upon it, (2) because the notion of neighbor was extended to include foreigners, and even enemies, (3) because the guiding rule of proper loving was the love of the Master for us, and He gave His life, and (4) because He made our love of neighbor the basis of His final judgment of us, as shall be pointed out further.

Some time ago I wrote an article in which I pointed out that racial segregation might well violate *five* of the ten commandments. I will not repeat all that but will concentrate on the two essential points: justice and charity.

There are two types of justice involved. The first is called commutative justice and it requires equality and fairness between me and my neighbor, between man and man. When I deny a man the status which his human dignity demands I am unjust to him. And when I refuse to give him decent respect and honor I am unjust to him. Our American prejudice against the Negro expresses itself very often in economic unfairness and that violates commutative justice.

But the form of justice most clearly violated by segregation is distributive. This virtue requires that government—city, county, state or federal—be fair to all its citizens, give them all equal opportunity, equal benefit from federal funds, equality before the courts and at the polls, and fairness in all civil rights.

It is evident that this virtue is ignored when one group of citizens is put in a special inferior class, excluded from public schools, parks, and other facilities.

But the virtue violated most flagrantly is charity. Jesus Christ demands, and His Church teaches and has always taught, that we must love our neighbor as ourselves. If we really do that then we will treat him as we would want him to treat us, if situations were reversed.

Now I have a question to ask you and I want you to be honest in your answer. Suppose your colored neighbor were in the majority in this country. Suppose he made you a second class citizen. Suppose he put you in a slum area beyond the tracks and

(Continued on Page 254)

OUR FOREIGN

San Carlos University, Philippines

Library at San Carlos

University radio station

MISSIONS . . .

UNIVERSITIES and advanced education have engaged Divine Word Missionaries in the Far East missions since 1933. Only a few of the younger mission societies have ventured into the important but very trying university work. Divine Word Missionaries entered this field in 1933 when, at the request of Pope Pius XI, we assumed charge of the Catholic University in Peking, China. It was also known as Fu Jen University. Our work at Fu Jen was quite successful, and by 1945 the enrollment reached 2,600. Shortly after that year the Communists overran China. On entering the capital city of Peking, one of the first establishments they occupied was the Divine Word Missionaries' Fu Jen University. Today the university's buildings are used by the Communists as a school for their own purposes. Most recently the Divine Word Missionaries reestablished Fu Jen University on Formosa under the initiative of Thomas Cardinal Tien, S.V.D. Tentative plans call for ten faculties and a graduate school at the new university.

Another university conducted in the Orient by Divine Word Missionaries is Nanzan Catholic University at Nagoya, Japan. It was founded in 1944 and has been granted state recognition. Its present enrollment is about 2,000. The university is hailed for its very modern equipment. The phonetic laboratory for language studies is most up-to-date.

A third unversity is that of San Carlos at Cebu City, Philippines. The institution has a long history, having been founded by the Spanish in 1595. But until the Divine Word Missionaries assumed charge in 1935, it barely existed as a high school with only 100 students. Following extensive and expensive additions made by Divine Word Missionaries, the institution grew. In 1948 it was elevated to the status of a university. Its enrollment numbers about 5,000.

Reports have it that yet another Catholic university for the Orient is contemplted by our Divine Word Missionaries, this one on the Island of Flores in the Republic of Indonesia.

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Repeatedly, we receive questions about Mass stipends. *We are very grateful for your Mass stipends.* They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses (Vary *according to your Diocese regulations.)* **LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)**

Dear Fathers: I am sending the following Mass stipends to you:

Number of Masses	Intention	Offering
..... HIGH MASS(ES)		$ .....
.....		.....
..... LOW MASS(ES)		.....
.....		.....
.....		.....
..... TRIDUUMS		.....
..... NOVENAS		.....
..... GREGORIAN MASSES		.....

My Name .....

Address .....

City ..... Zone ..... State .....

Send your intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

INTENTIONAL SECOND EXPOSURE

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My Name

Address

City Zone State

Send your intentions to:

What Says the Church . . .

about Old Jim Crow?

(*Continued from Page* 251)

would not let you buy a decent house. Suppose he made your children go to a separate school—often inferior—and did not consider them fit to associate with his refined colored children. Would you like it? Is that the way you would want him to treat you? Would you say he really loved you, as Christ told him to—as he loves himself—as Christ loved both him and you?

Do not lie to yourself. If you rationalize long enough you may find a dozen plausible reasons why the Negro should be segregated. But if you do, then admit frankly that you are not treating him justly, that you are not treating him as you would want him to treat you, that you do not love him as you love yourself. Segregate him if you will—but do not claim that you are being a good Christian while you do it.

And remember that Jesus told us our eternal salvation would depend on how we loved our neighbor. When He comes on the clouds of heaven, in all power and majesty, to judge us, He will not ask us particularly how we fasted or prayed; He will want to know how we loved our neighbor, in a practical way. "As often as you did it to the least of My brethren you did it to Me." And if you segregated your colored neighbor, deprived him of human equality, and cheated him of civil rights, Jesus will surely say: "Depart from me, ye cursed . . . I was a black boy and you refused to love me . . . you would not let me into your school, you drove me from your park—and it was my school and park as well as yours." "You did it to My brethren . . . you did it to Me."

PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

. . . by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Main Altar	$2,000.
Stations of Cross (14)	$25 each
Pews (12)	$50 each
Communion Rail	$250
Vestment Case	$300
Statues (2)	$250 each
Sedilia (bench)	$100
Holy water basin (marble)	$65

IN THE CORRIDORS

Drinking fountains (2)	$250 each

IN THE LIBRARY

Stacks (10)	$250 each
Tables (4)	$100 each
Chairs (24)	$12 each

IN THE RECREATION ROOM

Tables (2)	$75 each
Lounge chairs (10)	$25 each

IN THE PRIESTS' ROOMS

Beds (24)	$75 each
Crucifixes (24)	$5 each

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A good investment. It assures good income for life. And by arrangement it **helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.**

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A safe, sensible solution
on how to invest for your future and
yet help your Church now.

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3. **A Practical Charity**
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5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $.....at my disposal that I could put into your Mission Gift Agreement. I am.....years of age. What rate of interest would you pay me for this during the remaining years of my life?

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City..... Zone..... State.....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

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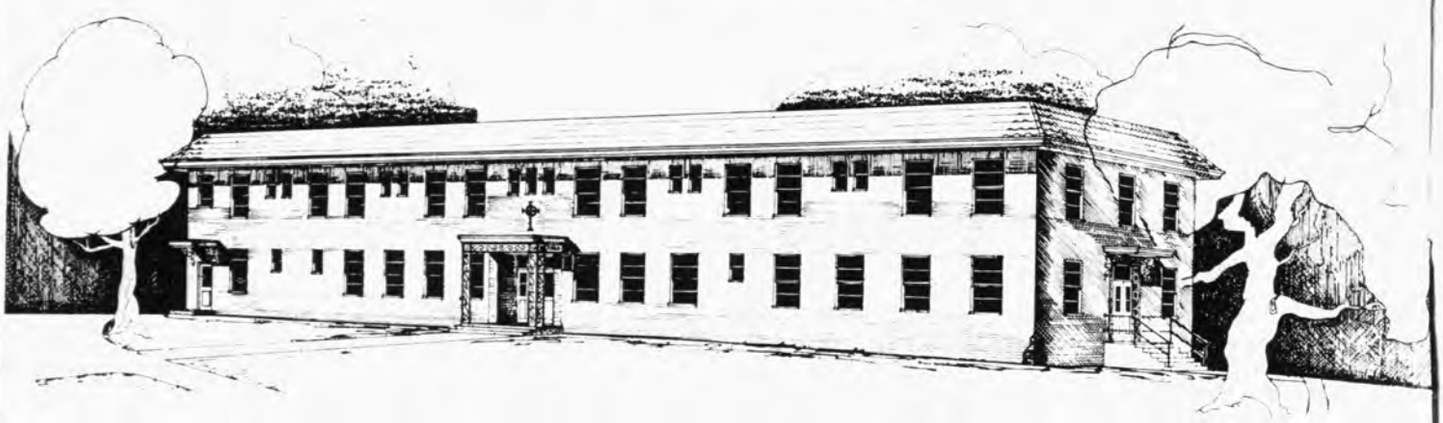

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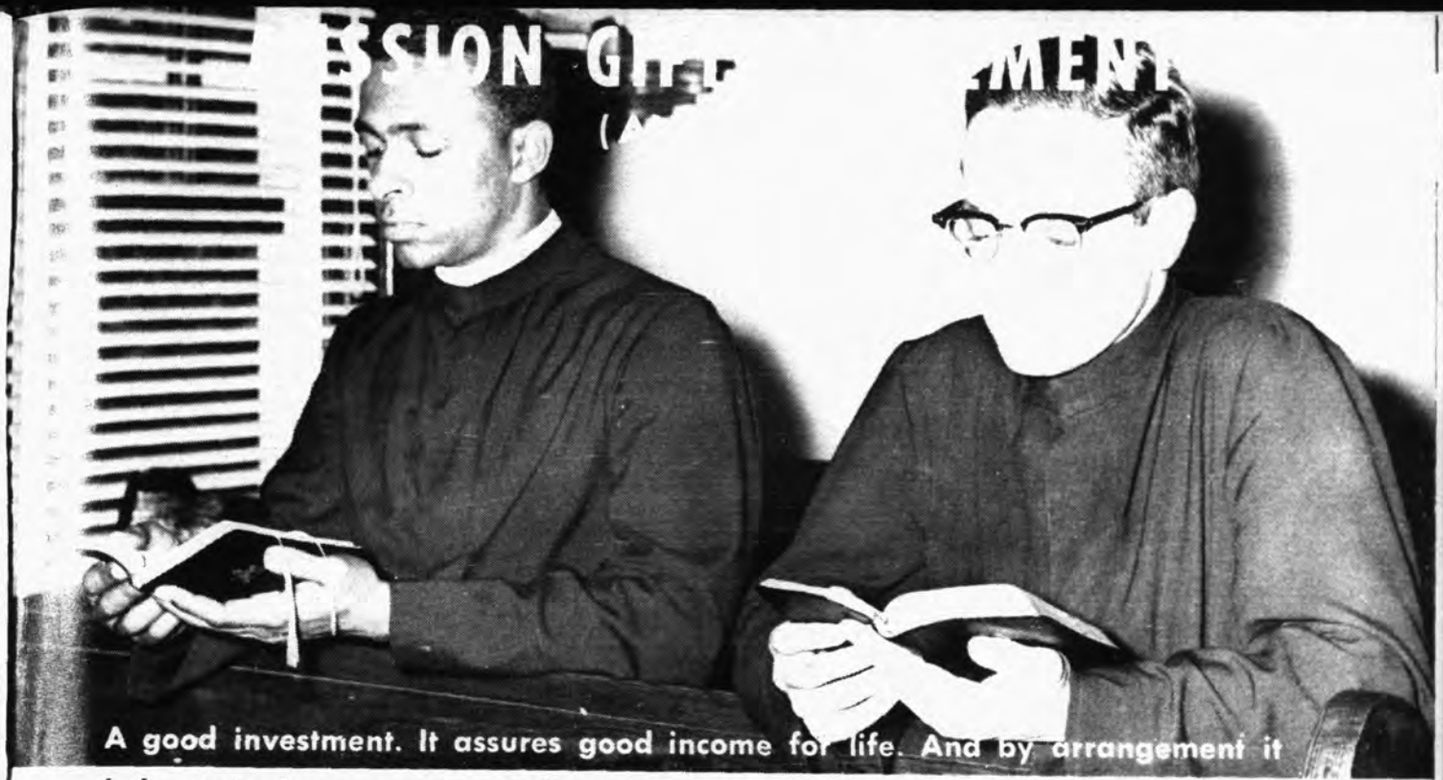

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(Published by Divine Word Missionaries, Bay Saint Louis, Mississippi)

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St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

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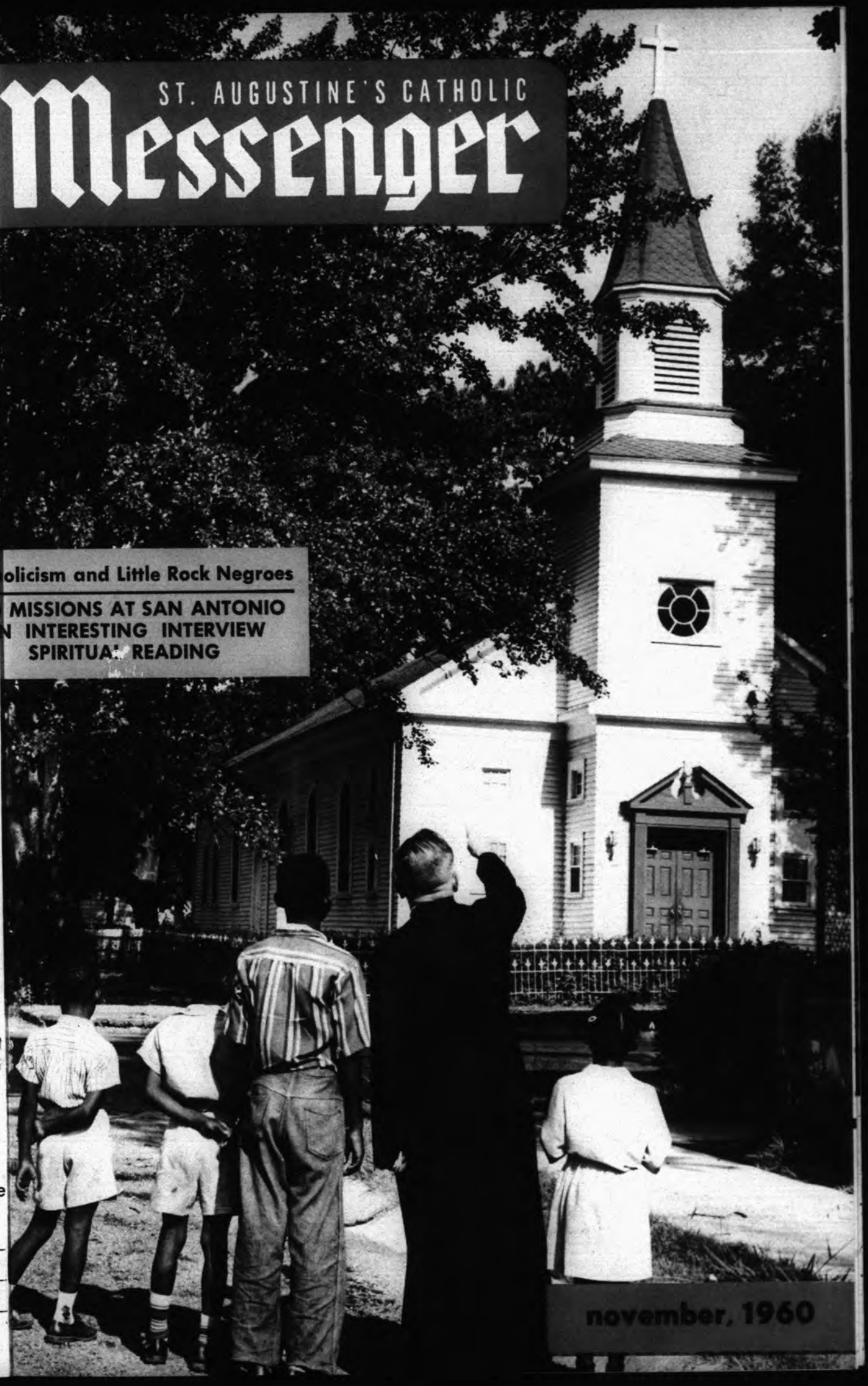
St. Augustine

ST. AUGUSTINE'S CATHOLIC

Messenger

olicism and Little Rock Negroes

MISSIONS AT SAN ANTONIO
N INTERESTING INTERVIEW
SPIRITUA READING

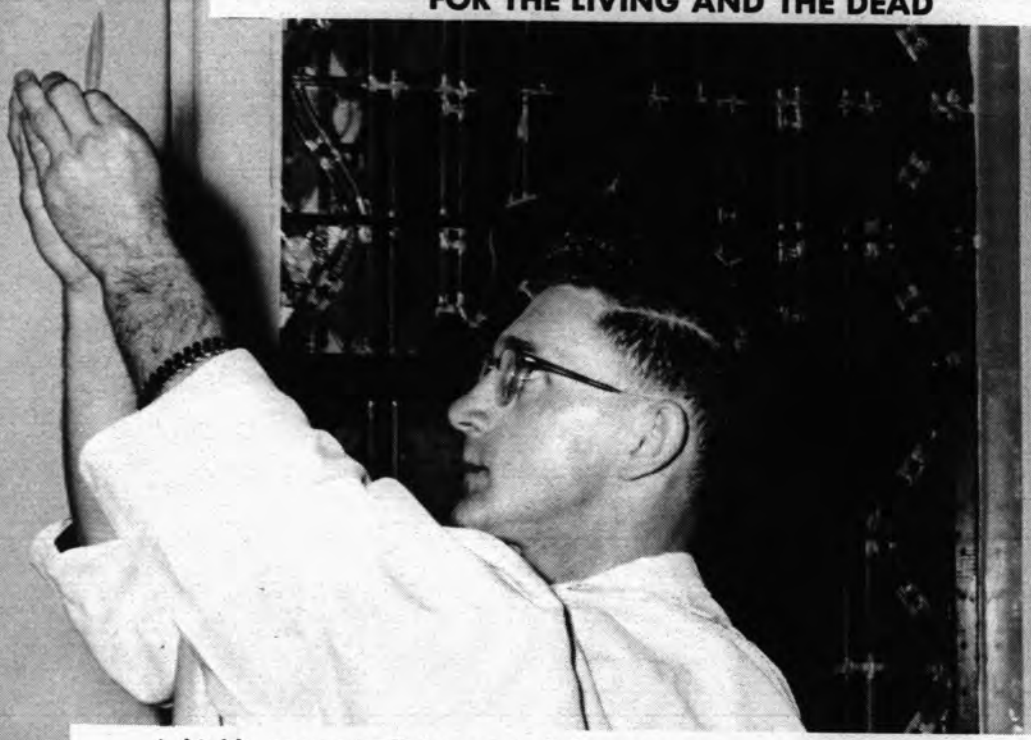


november, 1960

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



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(Encircle correct word)

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Vol. 37 / No. 9 / NOVEMBER, 1960

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—$2; 2 yrs.—$4; 3 yrs.—$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Printed by Sullivan Brothers, Lowell, Mass.

The cover: Father Lawrence Friedel, S.V.D., Divine Word Missionary at Little Rock, stands before his church with young charges.

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The Message

A WISH CAME TRUE THIS YEAR

With this November number we complete the 37th volume of the *St. Augustine's Catholic Messenger.* Our magazine has been published under that name continuously since 1923. Actually, the *Messenger's* years began with 1916 when, for two years, the *Colored Messenger,* forerunner of today's magazine, was published quarterly at Meridian, Mississippi by Father James Wendel, S.V.D. In 1918 it began appearing as an annual, and in 1923 its current life history began.

The year 1960 brought a tremendously great satisfaction to us Divine Word Missionaries, publishers of the *Messenger* and workers in the southern Negro missions. It was in the fifth appearance of our *Messenger,* back in March, 1917, that the magazine expressed a deeply felt wish of our pioneer missionaries in the South: "If only we had a hundred colored priests to labor among their own race..." (Vol. 2, No. 1, p. 11). In that day, wishing for a hundred colored priests was like wishing for the moon. There were but five in the whole country and no others were in sight. Yet, through forty-three years our Fathers never forgot the urgency of our pioneers' early wish. This year, with all of our early southern missionaries long dead, we now see their wish come true. In 1960, by the great goodness of God, what was once our Fathers' hopeless wish is now a reality. After a wait of nearly half a century, the *Messenger* for the first time now counts more than 100 U.S. Negro priests. The number is 106, and by next year it promises to reach 121!

We close our 37th volume with a salute to Fathers Wendel, Heick, Christman, and numerous other early Divine Word Missionaries in the South who worked so hard to lay the beginning of what we now see—a growing number of U.S. Negro priests.

. . . from Divine Word Missionaries

OUR THREE SUPERIORS
Very Rev. Robert C. Hunter, head of our southern province; Very Rev. John Schuette (of Rome), head of our entire order; Very Rev. Harold R. Perry, head of our southern seminary.

In 1910.

A Fifty-year Review

HISTORY OF CATHOLICISM AMONG NEGROES OF LITTLE ROCK

Just five blocks from Little Rock's Central High School, scene of Arkansas' resistance to the federal government, a white frame church stands in a grove of towering silver poplar and maple trees. It is St. Bartholomew Catholic Church which is conducted in a Negro neighborhood by Divine Word Missionaries. The modest structure is known to many of the former students at Central High, for the school's art pupils often walked to the church to study its paintings and statuary. Central High students found these objects of art interesting. No less interesting is the 50-year history of St. Bartholomew Parish which reflects the spread of Catholicism among the Negroes of the strange city named Little Rock.

On February 21, 1907, Most Rev. Bishop John B. Morris assumed jurisdiction of the Diocese of Little Rock. He had earlier given indications, soon after his consecration on June 11, 1906, of his interest in the Negro people of Little Rock. With the diocese in his charge after February 21, 1907, he asked Rev. Fintan Kraemer, O.S.B., pastor of St. Edward Parish in Little Rock, to labor also in behalf of the city's Negro people.

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DECEMBER-JANUARY ISSUE

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—The Editors

INTENTIONAL SECOND EXPOSURE

The Message

A WISH CAME TRUE THIS YEAR

With this November number we complete the 37th volume of the *St. Augustine's Catholic Messenger*. Our magazine has been published under that name continuously since 1923. Actually, the *Messenger's* years began with 1916 when, for two years, the *Colored Messenger*, forerunner of today's magazine, was published quarterly at Meridian, Mississippi by Father James Wendel, S.V.D. In 1918 it began appearing as an annual, and in 1923 its current life history began.

The year 1960 brought a tremendously great satisfaction to us Divine Word Missionaries, publishers of the *Messenger* and workers in the southern Negro missions. It was in the fifth appearance of our *Messenger*, back in March, 1917, that the magazine expressed a deeply felt wish of our pioneer missionaries in the South: "If only we had a hundred colored priests to labor among their own race . . ." (Vol. 2, No. 1, p. 11). In that day, wishing for a hundred colored priests was like wishing for the moon. There were but five in the whole country and no others were in sight. Yet, through forty-three years our Fathers never forgot the urgency of our pioneers' early wish. This year, with all of our early southern missionaries long dead, we now see their wish come true. In 1960, by the great goodness of God, what was once our Fathers' hopeless wish is now a reality. After a wait of nearly half a century, the *Messenger* for the first time now counts more than 100 U.S. Negro priests. The number is 106, and by next year it promises to reach 121!

We close our 37th volume with a salute to Fathers Wendel, Heick, Christman, and numerous other early Divine Word Missionaries in the South who worked so hard to lay the beginning of what we now see—a growing number of U.S. Negro priests.

. . . from Divine Word Missionaries

OUR THREE SUPERIORS
Very Rev. Robert C. Hunter, head of our southern province; Very Rev. John Schuette (of Rome), head of our entire order; Very Rev. Harold R. Perry, head of our southern seminary.

In 1910.

A Fifty-year Review

HISTORY OF CATHOLICISM AMONG NEGROES OF LITTLE ROCK

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St. Bartholomew Grammar School (left) and High School.

for this work which proceeded through 1908.

By January 10, 1909 the remodeling had been completed and on that day the chapel was blessed by Father Kraemer and dedicated by Bishop Morris. That day, at 10:30 A.M., Holy Mass was offered in the chapel for the first time. A large number of colored people were present, some of them genuinely interested, many of them merely curious about what the white Catholic priests were up to. It is interesting to know how the undertaking came to be placed under the patronage of St. Bartholomew. On the day of dedication, the chapel and the congregation were named in honor of that apostle because this saint was Bishop Morris' own patron, and because, as he said, *"St. Bartholomew was martyred by having his skin peeled off of him alive, so it does not matter any about the skin or the color thereof."* It is noteworthy that in opening the Catholic chapel with these words, the bishop of Little Rock clearly voiced a truth whose denial half a century later led to the closing of the city's schools.

On October 1, 1910 Bishop Morris invited the Divine Word Missionaries to care for St. Bartholomew's. On October 10 he entrusted the parish to their care. The Divine Word Missionaries had only recently made known their plan to specialize in pastoral work among the Negroes of the South. With the coming of the Divine Word Missionaries there arrived also the Sisters Servants of the Holy Ghost from Techny, Illinois. They were to relieve the Benedictine Sisters of Shoal Creek, Arkansas who had conducted the parish's fledgling school in the 1909-1910 school year.

Three Sisters Servants of the Holy Ghost arrived on September 29, 1910. They were quartered in a small cottage alongside the newly converted chapel. Their cottage had 4 rooms, each 13 feet square, with an adjoining

kitchen of 13 x 8 feet. Three beds could not fit into the one room that was to serve as a dormitory, so three cots were used by the Sisters. On Monday, October 3 the Sisters began teaching 30 children. It seems that two Sisters taught while the third prepared meals for the Sisters and for the pastor who had a rented room elsewhere for his abode but who took his meals at the mission. The smaller children were taught in the chapel with a curtain separating the Blessed Sacrament from the classroom. Eight older children were taught in the sacristy. When their number grew, the Sisters converted one of their convent rooms into a classroom. Benches were ranged around a large table and two yards of black oil cloth served as a blackboard.

In his agreement with the Divine Word Missionaries, Bishop Morris promised to move St. Bartholomew's to a larger piece of property. By the summer of 1911 a two-story brick building had been erected at that site. It quartered the parish church on the first floor and schoolrooms on the second floor. The Sisters were housed upstairs in this building. The priest house was located nearby on the property. Classes began on September 18, 1911. The new brick building was a tremendous improvement over the former wooden shack on Gaines Street with its oil cloth blackboard. Within a month there were 100 students enrolled.

Father Joseph Hoflinger, S.V.D. was the first Divine Word Missionary appointed to St. Bartholomew's. He served there from 1910 to 1914 when he was succeeded by Father John Hoenderop, S.V.D. In his four years at St. Bartholomew's Father Hoflinger baptized 29 persons. Also, he opened a store-front mission in another part of the city where there was a heavy concentration of Negroes. A school was begun there on October 19, 1911 with only 13 pupils. On Sunday afternoons the priest gave lectures to the Negroes of the neighborhood around St. Francis Mission as the little establishment was called. The store-front mission was abandoned some years later when almost all the colored families left the area which is now squeezed between the Arkansas River and the Little Rock municipal airport.

Father John Steinhauer, S.V.D., fifth pastor, died at an early age on September 25, 1922. He had worked with remarkable success at Little Rock since 1918. In his zeal he baptized 196 persons. Among the parishioners today there are some who yet remember this priest with the crew-cut hair and his custom of going about his priestly work through Little Rock mounted on a bicycle.

Father Theodore Koeller, S.V.D., tenth pastor, served 1950-1957.

The eighth pastor was Father Conrad Kinder. When he was appointed to St. Bartholomew's in 1930 he was surprised to see that his parish was slowly drifting away from him—literally so. The sub-strata of the ground on which his parish buildings stood was slowly shifting through some quirk of nature and the church building was inching away from the rectory. The resulting stress was cracking the church

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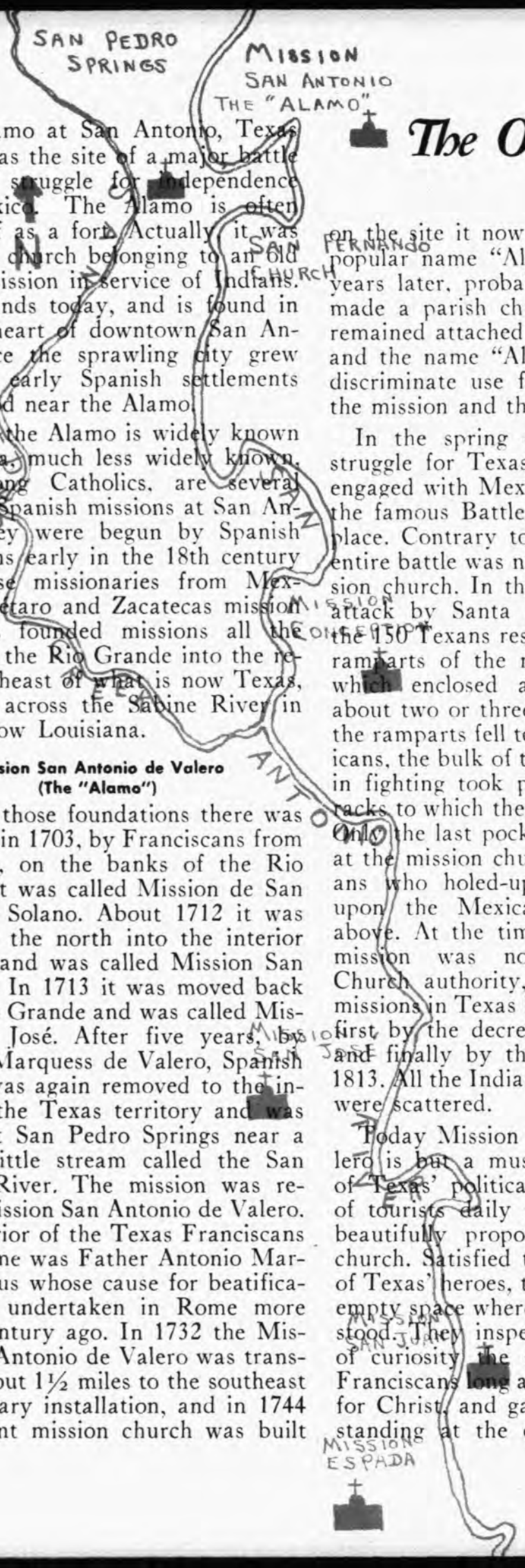


The Old Missions . . .

The Alamo at San Antonio, Texas is famous as the site of a major battle in Texas' struggle for independence from Mexico. The Alamo is often thought of as a fort. Actually, it was a Catholic church belonging to an old Spanish mission in service of Indians. It still stands today, and is found in the very heart of downtown San Antonio, since the sprawling city grew from the early Spanish settlements which stood near the Alamo.

Though the Alamo is widely known in America, much less widely known, even among Catholics, are several other old Spanish missions at San Antonio. They were begun by Spanish Franciscans early in the 18th century when these missionaries from Mexico's Querétaro and Zacatecas mission seminaries founded missions all the way from the Rio Grande into the remote northeast of what is now Texas, and even across the Sabine River in what is now Louisiana.

Mission San Antonio de Valero (The "Alamo")

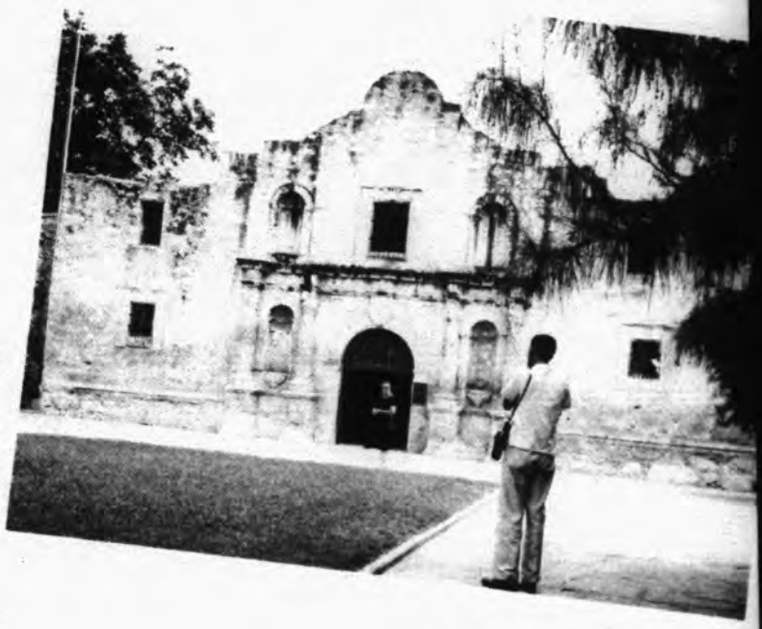
Among those foundations there was one made in 1703, by Franciscans from Querétaro, on the banks of the Rio Grande. It was called Mission de San Francisco Solano. About 1712 it was moved to the north into the interior of Texas and was called Mission San Ildefonso. In 1713 it was moved back to the Rio Grande and was called Mission San José. After five years, by order of Marquess de Valero, Spanish ruler, it was again removed to the interior of the Texas territory and was located at San Pedro Springs near a twisting little stream called the San Antonio River. The mission was renamed Mission San Antonio de Valero. The superior of the Texas Franciscans at that time was Father Antonio Margil de Jesus whose cause for beatification was undertaken in Rome more than a century ago. In 1732 the Mission San Antonio de Valero was transferred about 1½ miles to the southeast to a military installation, and in 1744 the present mission church was built on the site it now occupies under the popular name "Alamo." Nearly forty years later, probably in 1783, it was made a parish church. Meanwhile, it remained attached to the military fort and the name "Alamo" came into indiscriminate use for designating both the mission and the entire fort.

In the spring of 1836, when the struggle for Texas' independence was engaged with Mexico, it was here that the famous Battle of the Alamo took place. Contrary to popular belief, the entire battle was not fought at the mission church. In the early stage of the attack by Santa Ana's 4,000 troops, the 150 Texans resisted from the outer ramparts of the military fortification which enclosed an irregular square about two or three acres in size. After the ramparts fell to the attacking Mexicans, the bulk of the subsequent close-in fighting took place in a long barracks to which the defenders retreated. Only the last pocket of resistance was at the mission church as the few Texans who holed-up there fired down upon the Mexicans from the roof above. At the time of the battle the mission was not officially under Church authority, as all the Spanish missions in Texas had been suppressed, first by the decree of April 10, 1794, and finally by the acts of seizure in 1813. All the Indians whom they served were scattered.

Today Mission San Antonio de Valero is but a museum and showpiece of Texas' political history. Hundreds of tourists daily saunter through the beautifully proportioned old mission church. Satisfied to be near the relics of Texas' heroes, they loiter before the empty space where the main altar once stood. They inspect as a mere object of curiosity the old baptistry where Franciscans long ago redeemed Indians for Christ, and gaze with little understanding at the empty niches where

...sions... at San Antonio

by H. Singleton, S.V.D.



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As low as is the mission's humbled status today, so high was its former glory over two centuries ago. Mission San Antonio de Valero was the center of a bustling missionary activity in the environs of what is now the city of San Antonio. That work engaged Spanish Franciscans at the following missions:

Mission La Purisima Conception

Mission La Purisima Conception had its beginning in 1716. It was to serve several small Indian tribes encamped on the San Antonio River about two miles south of the original Spanish settlement which is in the present downtown area of the city. Among these tribes were the Sanipaos and the Tocanes. On March 5, 1751 the cornerstone was laid of a strong-walled church which still stands. Of all the missions at San Antonio, its stolid appearance makes it the least graceful, yet Mission La Purisima Conception is attractive with its imposing twin towers. The stoutly built church is still used for regular church services. It stands next door to the diocesan seminary, a direct, if silent, inspiration to the budding mission spirit of the young men studying there. The construction of this church was undertaken by a Father Bargarro and a certain Captain Perez of the San Antonio military garrison.

Missions San Juan Capistrano and San Francisco de la Espada

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INTENTIONAL SECOND EXPOSURE

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At the same time Mission La Purisima Conception, or Mission Concep-

tion as it is called, was built, there were built also Missions San Juan Capistrano and San Francisco de la Espada to serve Indian tribes encamped at other favorable spots on the San Antonio River. The former mission is directly adjacent to the river, located on its east bank and a little more than five miles downstream or south of the original Spanish settlement. Mission San Francisco de la Espada, or Mission Espada, is on the west side of the small rock-strewn stream, almost half a mile removed from its banks, and about a mile south of Mission San Juan. Both of these missions were transferred to the San Antonio River from their original locations on the San Marcos River about 100 miles to the northeast. Both of them, though now in a state of ruin, still give clear evidence of their layout as a *reduction,* i.e. a completely enclosed and self-supporting community into which the Spanish Franciscans withdrew their Indian charges. The *reduction* offered several advantages to the missionaries. Its guarded enclosure kept their charges safe from marauding tribes; kept their nomadic charges from wandering away; and especially, gave opportunity for a program of concentrated and constant education of the wild Indians.

Today, though the enclosing walls and auxiliary buildings at both missions are in ruins, a chapel stands surprisingly intact at each. Both chapels are in regular use. They are not the large churches formerly used by the Indians in the *reductions,* but are the smaller private chapels once used by the group of Franciscans stationed at each of these two missions. Both of these chapels are exquisite in their beauty with that of Mission Espada being especially classical. Unfortunately, many tourists omit viewing both these missions because they are at a distance from the modern city and because they are on bad roads. The road to Mission Espada is in very bad condition. However, a reward awaits him who makes the effort to view Mission Espada. The ruins of the once spacious *reduction,* the exquisite lines of the chapel still standing, and a remarkably well-preserved aqueduct inspire profitable meditation about the zeal of the early Spanish missionaries. At present, Mission Espada is a parish church serving a congregation of Spanish-Americans. Mission San Juan Capistrano is attached to it today as an outlying station without resident priest. That chapel, too, serves a Spanish-American congregation, the poor people who live in the vicinity among the mesquite covered hills south of San Antonio.

Mission San José

Certainly the most beautiful of the missions at San Antonio is Mission San José. This foundation, called "Queen of the Texas Missions" is located about 3½ miles downstream, about half a mile off the west bank. It was founded in 1720 by Father Margil, the holy Franciscan who was mentioned earlier. Although the mission has been preserved from ruin only with great difficulty, it yet is wondrous for its perfectly proportioned lines, for its carvings of great merit, and for the excellent sculpture work which adorns its handsome bell tower and facade. Mission San José was also a *reduction,* for it was thus the Franciscans tried to lay out all their Texas Indian missions. Its entire enclosure has been re-

Mission San José.

The MESSENGER asks your aid for the Colored Missions of the South. Send

stored and preserved. The visitor can see there the beautiful church with its attached cloister or private quarters for the missionaries. He can see the old quarters for the Indians, and the workshops. He can see the military garrison and note how the missionaries wisely kept the Spanish garrison removed and separated from the Indian quarters. Though the church is in use for regular services, and the Blessed Sacrament is present there, the entire mission, with its enclosed area about the size of two football fields placed side by side, is considered a national historical site. Its preservation is cared for out of the funds obtained from paid admissions to the enclosed grounds.

San Fernando Church

San Fernando Church is not among the Indian missions founded on the San Antonio River. It is included in this sketch of the missions at San Antonio because of its intimate association with the history of the city. It was in 1729 that Canary Island colonists were brought to Texas by order of the King of Spain. Fourteen families settled on the west bank of the San Antonio River across the stream from and opposite to the military fort and the mission of San Antonio de Valero. A chapel was built for the colonists who also attended the Indian mission (San Antonio de Valero) at the fort across the river. In 1744 the cornerstone was laid for a church to serve these colonists. The church was named San Fernando. In time it combined with the older settlement, which formed across the river around the fort and mission, to make the nucleus of the present city of San Antonio. On November 6, 1749 the Church of San Fernando was dedicated. Two centuries later a part of the church was still visible as the sanctuary of the present San Fernando Cathedral of the San Antonio Archdiocese.

Concluding Observations

While a Catholic receives a certain inspiration on viewing the old missions at San Antonio, even in their ruined state, he is saddened to see to what nothingness God's great work among the Texas Indians has been reduced after such a glorious beginning more than two centuries ago. The secular government interfered with that work all along, but especially when it suppressed the missions in 1813. Though the Church regained the mission buildings and some attached acreage about 40 years later, she never did regain the Indians who were scattered beyond recall. Today not even the Indians themselves can be found, to say nothing of enduring fruit from so much toil and sweat, and even blood, of the Franciscans. Today San Antonio's secular atmosphere reflects little, if any, of the religious fervor of the Spanish friars who tramped the river paths that have now grown into broad avenues. And so, even in regard to the holy work of saving souls, the truth remains: *Man proposes but God disposes.*

The old mission work among the Indians at San Antonio long ago came to a halt, but currently there is under way a modern mission endeavor among another group of people at San Antonio. Two churches are conducted by Josephite Missionaries to introduce Catholicism to the city's 36,000 Negroes. This modern mission endeavor, conducted in a way entirely different from the old Indian mission *reductions,* already promises much more than a long record of frustration.

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INTENTIONAL SECOND EXPOSURE

tion as it is called, was built, there were built also Missions San Juan Capistrano and San Francisco de la Espada to serve Indian tribes encamped at other favorable spots on the San Antonio River. The former mission is directly adjacent to the river, located on its east bank and a little more than five miles downstream or south of the original Spanish settlement. Mission San Francisco de la Espada, or Mission Espada, is on the west side of the small rock-strewn stream, almost half a mile removed from its banks, and about a mile south of Mission San Juan. Both of these missions were transferred to the San Antonio River from their original locations on the San Marcos River about 100 miles to the northeast. Both of them, though now in a state of ruin, still give clear evidence of their layout as a *reduction*, i.e. a completely enclosed and self-supporting community into which the Spanish Franciscans withdrew their Indian charges. The *reduction* offered several advantages to the missionaries. Its guarded enclosure kept their charges safe from marauding tribes; kept their nomadic charges from wandering away; and especially, gave opportunity for a program of concentrated and constant education of the wild Indians.

Today, though the enclosing walls and auxiliary buildings at both missions are in ruins, a chapel stands surprisingly intact at each. Both chapels are in regular use. They are not the large churches formerly used by the Indians in the *reductions*, but are the smaller private chapels once used by the group of Franciscans stationed at each of these two missions. Both of these chapels are exquisite in their beauty with that of Mission Espada being especially classical. Unfortunately, many tourists omit viewing both these missions because they are at a distance from the modern city and because they are on bad roads. The road to Mission Espada is in very bad condition. However, a reward awaits him who makes the effort to view Mission Espada. The ruins of the once spacious *reduction*, the exquisite lines of the chapel still standing, and a remarkably well-preserved aqueduct inspire profitable meditation about the zeal of the early Spanish missionaries. At present, Mission Espada is a parish church serving a congregation of Spanish-Americans. Mission San Juan Capistrano is attached to it today as an outlying station without resident priest. That chapel, too, serves a Spanish-American congregation, the poor people who live in the vicinity among the mesquite covered hills south of San Antonio.

Mission San José

Certainly the most beautiful of the missions at San Antonio is Mission San José. This foundation, called "Queen of the Texas Missions" is located about 3½ miles downstream, about half a mile off the west bank. It was founded in 1720 by Father Margil, the holy Franciscan who was mentioned earlier. Although the mission has been preserved from ruin only with great difficulty, it yet is wondrous for its perfectly proportioned lines, for its carvings of great merit, and for the excellent sculpture work which adorns its handsome bell tower and facade. Mission San José was also a *reduction*, for it was thus the Franciscans tried to lay out all their Texas Indian missions. Its entire enclosure has been re-

Mission San José.

stored and preserved. The visitor can see there the beautiful church with its attached cloister or private quarters for the missionaries. He can see the old quarters for the Indians, and the workshops. He can see the military garrison and note how the missionaries wisely kept the Spanish garrison removed and separated from the Indian quarters. Though the church is in use for regular services, and the Blessed Sacrament is present there, the entire mission, with its enclosed area about the size of two football fields placed side by side, is considered a national historical site. Its preservation is cared for out of the funds obtained from paid admissions to the enclosed grounds.

San Fernando Church

San Fernando Church is not among the Indian missions founded on the San Antonio River. It is included in this sketch of the missions at San Antonio because of its intimate association with the history of the city. It was in 1729 that Canary Island colonists were brought to Texas by order of the King of Spain. Fourteen families settled on the west bank of the San Antonio River across the stream from and opposite to the military fort and the mission of San Antonio de Valero. A chapel was built for the colonists who also attended the Indian mission (San Antonio de Valero) at the fort across the river. In 1744 the cornerstone was laid for a church to serve these colonists. The church was named San Fernando. In time it combined with the older settlement, which formed across the river around the fort and mission, to make the nucleus of the present city of San Antonio. On November 6, 1749 the Church of San Fernando was dedicated. Two centuries later a part of the church was still visible as the sanctuary of the present San Fernando Cathedral of the San Antonio Archdiocese.

Concluding Observations

While a Catholic receives a certain inspiration on viewing the old missions at San Antonio, even in their ruined state, he is saddened to see to what nothingness God's great work among the Texas Indians has been reduced after such a glorious beginning more than two centuries ago. The secular government interfered with that work all along, but especially when it suppressed the missions in 1813. Though the Church regained the mission buildings and some attached acreage about 40 years later, she never did regain the Indians who were scattered beyond recall. Today not even the Indians themselves can be found, to say nothing of enduring fruit from so much toil and sweat, and even blood, of the Franciscans. Today San Antonio's secular atmosphere reflects little, if any, of the religious fervor of the Spanish friars who tramped the river paths that have now grown into broad avenues. And so, even in regard to the holy work of saving souls, the truth remains: *Man proposes but God disposes.*

The old mission work among the Indians at San Antonio long ago came to a halt, but currently there is under way a modern mission endeavor among another group of people at San Antonio. Two churches are conducted by Josephite Missionaries to introduce Catholicism to the city's 36,000 Negroes. This modern mission endeavor, conducted in a way entirely different from the old Indian mission *reductions*, already promises much more than a long record of frustration.

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I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of $_____ in honor of _____ my favorite saint (devotion) for a Scholarship in your seminary at: (check) ☐ Arlington, California: Bay Saint Louis, Mississippi. ☐

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CATHOLICISM AND THE AMERICAN NEG

by Rev. John Baptist Terbovich, O.F.C. Cap.

Father Terbovich's preceding article in last month's Messenger presented his findings on how Negroes fare as members of the Catholic Church. In anticipating greater numbers of colored people embracing Catholicism, he suggests, in the following conclusion, the proper action and reaction of individual Catholics to racial problems.

What can we as individuals do to assist the Church in Her mission endeavors among the Negroes? What must be out attitude towards the Negro problem and what are we allowed to do? Many a sincere Catholic White has asked these same questions when he has come face to face with the problem.

First of all, it is important to realize that one *can* do something about it. Racial prejudice is not inborn; it is acquired. Much good will can be developed and prejudice can be destroyed by a little effort and willing hearts and minds. St. Paul's constant refrain in his epistles is that we are one in Christ. "For you are all the children of God through faith in Christ Jesus . . . There is neither Jew nor Greek: there is neither slave nor free man . . . For you are all one in Christ Jesus" (Gal. 3:26, 28).

We must with profit look around us and see how the Negro is faring in our own neighborhoods. Many Negroes have attained positions of distinction, but always in the face of gigantic odds. And even in the North, far removed from the South, they still find it difficult—and most frequently impossible—to get jobs and housing on equal terms with white persons of their intelligence, education and training. Let

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us use all of our efforts to influence the establishment of the justice toward the Negro—as well as to everyone else—that should be characteristic of all Americans. That is our Christian Catholic duty. Racial segregation is contrary to the law of God. It is something which must be rooted out of the legal concepts of any nation which calls itself a "nation under God." Considering the Divine Law and teaching of Christ, it can never be a portion of the thinking of any Catholic. To work for this principle amid prejudice, passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the hallmark of a true follower of Christ.

Perhaps, the Negro, among the oldest of Americans, as he continues his difficult journey upward on the social ladder, will turn to the Church for the moral strength he needs, the beauty he desires, the justice he deserves, the truth he seeks, and the love that gives meaning to life.

We are the body of Christ and we must treat one another as we would treat Christ. This is the only way in which we will be able to enlarge the membership of the Mystical Body and be Christ-minded in the Church's mission among the Negroes.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

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Gratefully,
The Divine Word Missionaries.

NEGRO CATHOLICS IN LITTLE ROCK

(*Continued from Page 263*)

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The parish gained a new high school building on March 13, 1949 when Bishop Albert Fletcher decided that the old school building had become too weak for safety. He and the parish's ninth pastor, Father Joseph Hoelken, S.V.D., constructed the present high school building which was designed especially to withstand Little Rock's shifting sub-strata. At the time of the dedication about 200 pupils attended the school of which number only 15% were Catholics. Eight years later, Father Theodore Koeller, S.V.D., the tenth pastor, saw the building of a new grammar school. Father Koeller's work to gain converts among Little Rock's Negroes was especially outstanding. Even while Little Rock was determinedly building up the anti-Negro animosity which broke out around the Central High School affair, the priest was zealously bringing Negroes into the Catholic fold. When his seven-years pastorship ended in 1957, he had baptized 149 persons.

Father Lawrence Friedel, S.V.D., the present pastor, assumed charge of St. Bartholomew's at the height of Little Rock's racial crisis. He witnessed the pressure which was made to mount on the Negroes to keep them "in their place." He saw the Negroes hold fast to their positions of advantage, and, marvelously, to their faith in Christianity despite their persecution at the hands of Christians. In his three years at Little Rock he has witnessed a renewed interest in the Catholic Church among Little Rock's Negroes. In just three years he has baptized 93 persons. As the parish observes its 50th year with the Divine Work Missionaries and its 51st year all told, Father Friedel counts 890 baptisms administered over the half century and a present membership of 250 parishioners. The great difference in the two sums strongly reflects the exodus of Negroes out of Little Rock since the early days of the parish. Even as early as the years of Father Steinhauer's pastorship, the parish lost 200 members due to the steady migration. In the year 1927 alone, the parish lost heavily of its membership when Negroes hastily quit the city in terror, following a savage lynching of a colored man. On May 4 of last year, the unfortunate Negro was grabbed by enraged Whites who shot his body through then dragged it in the streets of the city, finally dangling it from a tall pole at the corner of 9th and Broadway Streets. This most regrettable act was recorded in the parish chronicle that day by Father Herman Patzelt, S.V.D., seventh pastor. Within a few days he sadly recorded that the Negroes were quitting the city in terror. Among them, he noted, were many of his Catholic parishioners.

Though the Negroes have won a small degree of justice from the Little Rock school system, they are yet denied the right to approach a schooling with the freedom that the Whites have. St. Bartholomew Parish continues to offer a schooling to the Negro children of the city. The Sisters Servants of the Holy Ghost still staff the school which was serving the city's Negroes long before many of the present public schools came into existence. A total of 320 pupils were enrolled in the 1959-60 school year. Under the management of the Sisters, St. Bartholomew School has gained state accreditation with *B* rating for the high school and *Aa* rating for the grammar school.

On November 13, 1960 the parish observes its golden anniversary in the service of the people living in Little Rock's Negro neighborhood.

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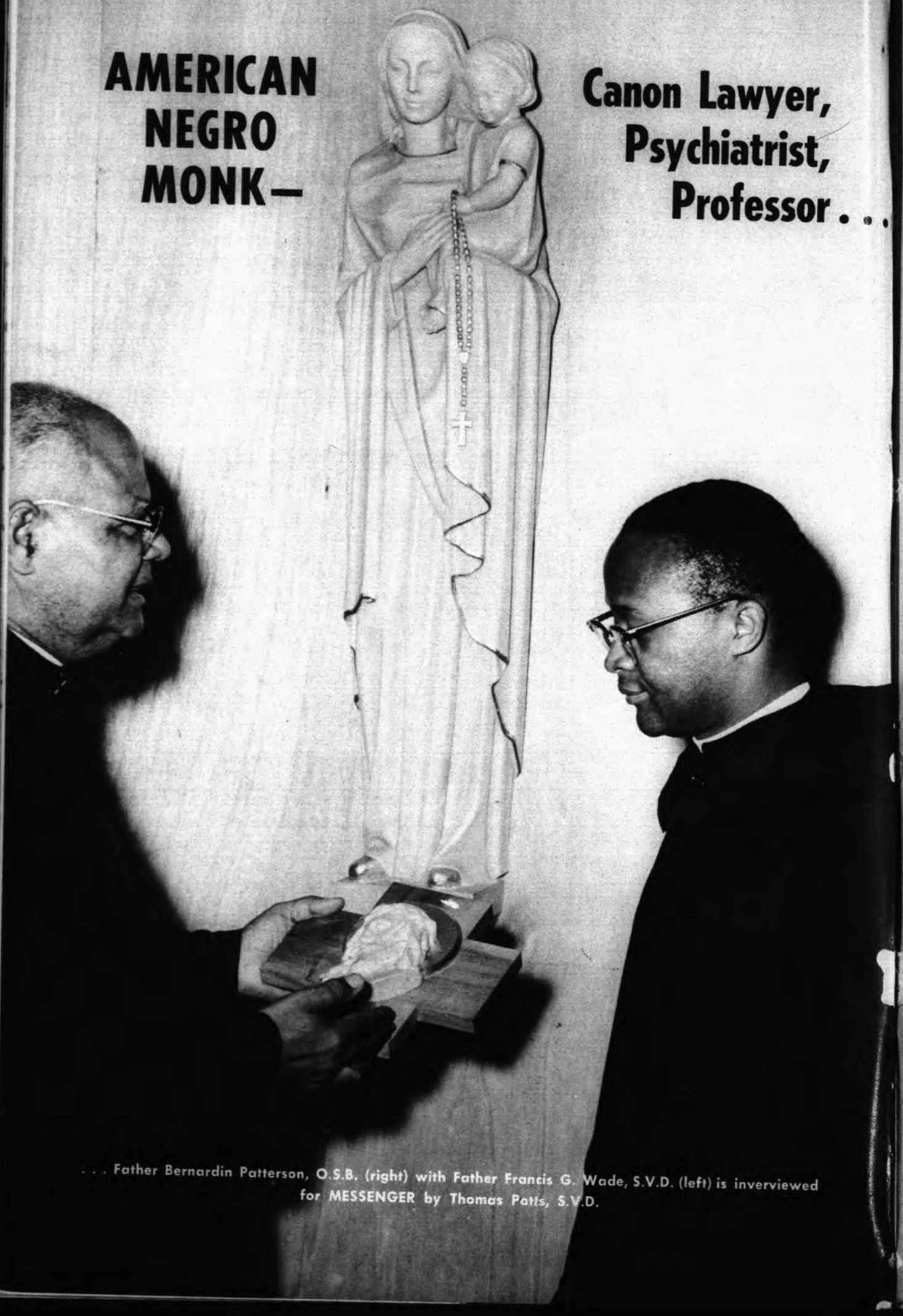
AMERICAN NEGRO MONK—

Canon Lawyer, Psychiatrist, Professor . . .



. . . Father Bernardin Patterson, O.S.B. (right) with Father Francis G. Wade, S.V.D. (left) is inverviewed for MESSENGER by Thomas Patts, S.V.D.

Q—Father, I understand that you are a convert. Could you tell me about your conversion?

A—I was converted in 1936; I was about eleven at the time. I became interested in the Church in a very strange way. In my neighborhood at St. Louis, Mo. stood St. Elizabeth's Church. There were Blessed Sacrament Sisters and a Jesuit priest at the church and they used to have summer vacation school. I went to it. Now the Sisters used to give ice cream and cake to the ones who knew the catechism best. So I went along with some of the other children and learned the catechism to get that ice cream. That was in the beginning. After a while I began to see that there was something to the doctrine that was being taught. So I asked my people if I could be baptized. Since that time quite a few of my relatives have come into the Church, including my mother.

Q—Would you tell me a little about your seminary training?

A—I went to the Divine Word Seminary at Bay Saint Louis, Miss., and was one of the twelve who completed its high school department in 1944. I believe five of us are now priests. After 1944 I went to St. John's Abbey in Collegeville, Minnesota. I was ordained at Visitation Church in St. Louis, Mo. by Archbishop Ritter on May 24, 1953.

Q—What tasks have you undertaken during your priestly ministry?

A—After ordination I taught Latin at Collegeville for two years. The Abbot then decided to send me to St. Maur's Abbey in South Union, Ky. where my Benedictine order had begun an interracial monastery back in 1948. They were then starting a seminary there for the diocese, so he asked me if I would teach there. So I went to Catholic University in Washington to get a good foundation in Canon Law. Then I went to St. Maur's where I taught Canon Law and chant for two years and was Master of the Brothers. I then returned to Catholic University and studied Canon Law for two more years and received a Licentiate in 1959. In September of that year I returned to St. Maur's where I again taught Canon Law and was Master of the Brothers and Benedictine Major Seminarians. This September I was made sub-prior of the monastery. (It is the first time a Negro Benedictine has held that post in a monastery.) I have also been appointed to the marriage tribunal for the Owensboro, Ky. Diocese.

Q—You have been kept very busy, Father. Tell me, how many Negro members are in the community at St. Maur's?

A—At St. Maur's we have four Negro priests and two more will be ordained in the spring of this coming year. And we have three professed Negro Brothers.

Q—About your work in psychiatry—how did you become interested in that field?

A—They started a Mental Health workshop at St. John's in Collegeville about seven years ago. And they allowed some of us seminarians to attend the workshops. We listened to conferences by various psychiatrists from all over the country. These meetings were conducted for the purpose of giving priests and ministers an insight into the problems that face them among the laity and among the religious. Also, during the two years when I taught at St. John's I used to go to Wilmar, Minnesota to help out at a parish and since the pastor is chaplain at the state mental institution about four miles from there, I used to go there and help out. I read much on psychiatry, and while at Catholic Uni-

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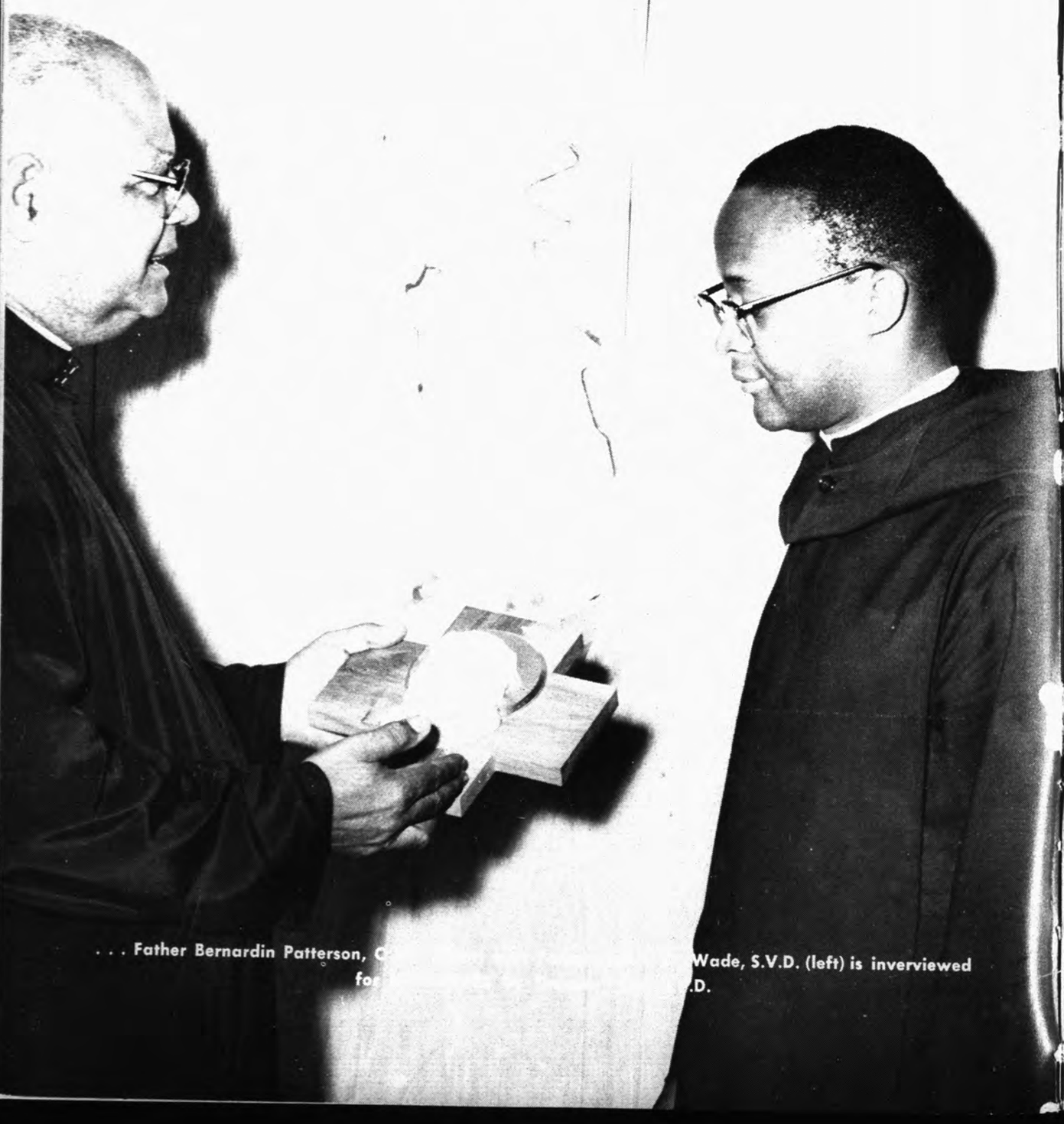

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versity, I audited classes in that field. At St. Maur's we have a psychiatrist from Nashville come to the seminary at intervals and give talks to the seminarians about problems they will encounter as priests. However, much as I am interested in psychiatry, my main field is Canon Law, not psychiatry.

Q—Do you ever find a chance to use psychiatry in Canon Law work?

A—Oh, yes. For my licentiate in Canon Law I wrote a dissertion which was about the requirements for entrance into a seminary. This touched upon the psychiatric testing of the candidate, and my thesis for a doctorate will develop this aspect in detail.

Q—What should be the relation between priest and psychiatrist?

A—There should be close collaboration between them. The priest will handle the aspect that has to do with religious guilt and things like that. But when he comes across matter in which he is not competent, he should refer the person to the psychiatrist.

Q—It follows, then, that a priest should know something about mental illnesses?

A—Yes. A priest should understand something about psychiatry because invariably a good Catholic will go to the psychiatrist and then check back with the priest, go again to the psychiatrist and then check back with the priest. Then too, the priest will come in contact with these people more than a psychiatrist will. If the people have gone into difficulty like a depression or some psychoses or neuroses, often the priest can pick it up first. If he knows something about psychiatry, he will know enough to refer the person to a psychiatrist if he really needs help. Those who do not need psychiatric help the priest can council himself.

Q—Would people of national or racial minority groups have a higher percentage of mental disturbances than is the national average?

A—I have no statistics, but in my own mind I would conclude that among certain minority groups, when adverse outside pressure is really put on them, if they do not have a good sense of humor and are not too extroverted, there would be a tendency toward some of the psychoses and neuroses. But that is only because of the pressure put on them from the outside. Now that's why I have heard some psychiatrists say: "The Negroes have a wonderful sense of humor and for that reason are able to counteract some of the pressure that is put on them."

Q—Are there many colored psychiatrists?

A—There are a few, but I do not know any *Catholic* colored psychiatrists. I've met colored psychiatrists in Washington. They are mostly in the North.

Q—Can a colored doctor get into the field easily?

A—Nowadays, those who are capable are readily admitted in most places. They have them at Howard University and elsewhere.

Q—Would a Negro patient prefer a Negro psychiatrist?

A—I believe it would make some small difference for a first contact. The Negro would probably think he would be better understood. But I think that

once the patient learns confidence in a psychiatrist, the latter's racial origin makes no difference.

Q—What is the relation between psychiatry and religion?

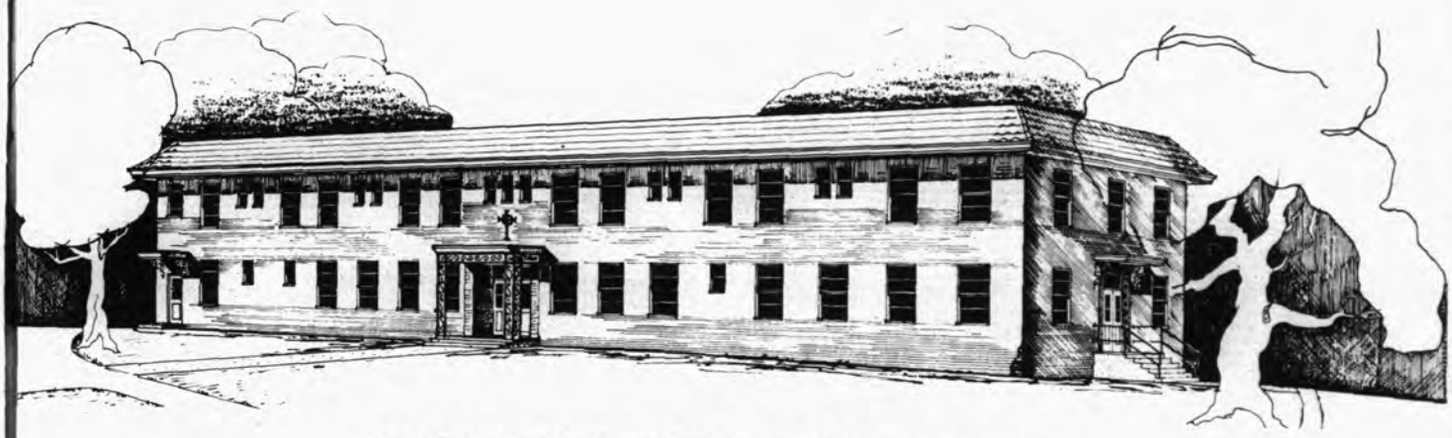
A—I believe that good psychiatry can only lead a person to the Church. If a person thinks good psychiatry, he will think good religion and good theology.

Q—What is most important for a person to preserve good mental health?

A—The answer to that depends on the person. But if a person understands himself, understands his temperament and so on, he will know how to handle situations that are tension-producing. A good sense of humor is very helpful, and vacations and shorter periods of escape from daily schedule and the ordinary affairs of daily life are very useful. Nowadays, even Trappist priests and brothers have a week's "vacation" in the monastery. They have a week when they are off from the schedule.

Q—Father, I want to thank you for your kindness in answering my questions. It looks like I bogged down when I came to your work in psychiatry, for most of my questions were about that field. But it is interesting, and your priestly career is very interesting with so many varied undertakings. God bless you, Father Bernardin, and all our American Negro priests.

A—Thank you.



PLACE YOUR NAME IN OUR NEW FACULTY BUILDING

. . . by donating the cost for any of the items (memorials) listed here, needed in the new faculty building at our Divine Word Seminary, Bay Saint Louis, Mississippi.

Opportunities for gifts or NAME-PLATE MEMORIALS:

IN THE CHAPEL

Main Altar	$2,000.
Stations of Cross (14)	$25 each
Pews (12)	$50 each
Communion Rail	$250
Vestment Case	$300
Statues (2)	$250 each
Sedilia (bench)	$100
~~Holy water basin (marble)~~	~~$65~~ (given)

IN THE CORRIDORS

Drinking fountains (2)	$250 each

IN THE LIBRARY

Stacks (10)	$250 each
Tables (4)	$100 each
Chairs (24)	$12 each

IN THE RECREATION ROOM

Tables (2)	$75 each
Lounge chairs (10)	$25 each

IN THE PRIESTS' ROOMS

Beds (24)	$75 each
Crucifixes ~~(24)~~ (now 22)	$5 each

ALONG THE

Brother Bernard, S.V.D.

Brother Theophane, S.V.D.

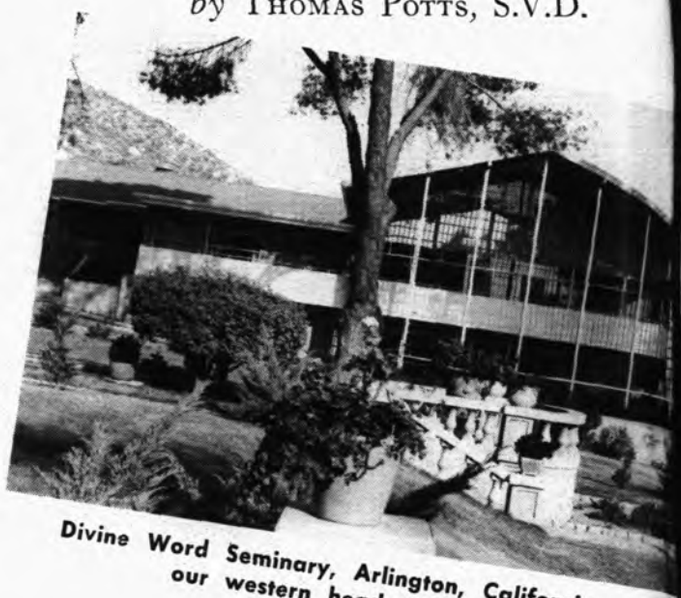
Brother Alphonse, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

by THOMAS POTTS, S.V.D.

CALIFORNIA

Arlington: Our seminary admitted 27 new candidates for the missionary priesthood as a result of the recruiting of Father Richard Graham, S.V.D. About the time the seminary opened classes this fall, Very Rev. Christian Baker, S.V.D., its head, successfully leased our lemon groves there to the Southern Growers of California. The contract was for three years. We will *not* make fortunes for the missions by new move, but perhaps now the groves' financial drain will be checked or at least moderated.



Divine Word Seminary, Arlington, California, our western headquarters.

LOUISIANA

Scott: Father Clarence Howard, S.V.D. is leading his parishioners through a busy round of activities raising initial funds for their proposed new church. Public dinners are held in steady rotation by the people at which a plate of tasty food sells for a dollar. It is now almost 25 years since our Fathers opened the Blessed Martin Mission

Father Clarence Howard, S.V.D. in southwest Louisiana.

Father Howard is their pastor.

DIVINE WORD MISSION TRAIL

Our People at the Duson mission.

Father Vincent Waiches, S.V.D. at Luling, Texas.

Bishop Robert Tracy, D.D., Auxiliary of the Lafayette, La. Diocese, ordained seven subdeacons and conferred minor orders at our Bay Saint Louis Seminary on September 18, 1960.

at Scott together with St. Benedict Mission (Father's present residence) at nearby Duson. The fund-raising effort for the new church and rectory at Scott (Father's future residence) is the first major effort we have asked of the good people there in all those years. And their response is enthusiastic even in the face of their poverty.

A low lying cloud of dust and smoke floats over the fields and towns of southwest Louisiana where Scott and Duson are located. It is the dust raised from hundreds of rice fields as the grain is harvested. The smoke pours from the many cotton gins in the area as they noisily gin the wagonloads of soft, white fibers and burn the lint filled residue. Busy machines in the fields and gins give evidence of

INTENTIONAL SECOND EXPOSURE

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SAVE CANCELLED STAMPS!

Students in Divine Word Seminary can make cancelled stamps help the missions.

When you shall have saved enough stamps to weigh about 2 pounds or more, mail to:

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Boys' and Girls' CORNER

Dear Boys and Girls,

I hope all of you are well and are doing your best in your school work. There is in all of us a tendency to grow a little slack in our efforts after the newness of something has worn off. We're back in the routine of school, and if we don't stay on the alert, we're liable to start half doing our work. A continued effort to do our best will keep us from growing stale.

This is also the Month of the Holy Souls. We can offer for them the work we do, and the effort we have to make to do it. This offering will help to lessen their sufferings a little. Our prayers should especially be for the departed ones of our own families, that they may not suffer longer from our forgetfulness and neglect of them.

A. CORNE'S MAIL BAG

The old mail sack has been gradually filling up, and the old typewriter has been kept busy answering the letters the youngsters have been sending in. I'm going to share some of them with you; they're too good to keep to myself.

JOANNE ZIEMNIK (Cleveland, Ohio) ". . . Since this my first letter, I won't send my biography as of yet, but I plan to in the future. . .One question now, are you a man or a lady? . . ."

FRANCES McCARTHY (East Billerica, Mass.) "Just this Saturday I became twelve years old and I had a very enjoyable day in Boston. I would enjoy getting a few letters from a girl my age from any state. We would have fun writing and receiving each other's letters . . I am sending a few cancelled stamps for the missions."

KATHY WARSHAK (Mission, Texas) " I am five years old, so my sister is writing this for me . . My hobby is collecting holy cards. Would you please send me a picture of Mary and St. Katherine if you have any. I am sending you a donation for your missions, and my brother is sending you a dollar. May God bless you and keep you always."

LURA LAMAR (Memphis, Tenn.) "I received your letter and was very glad to hear from you. I enjoy writing to my pen-pals. I receive letters and pictures from them. Thank you A. Corne for helping me get all the pen-pals I have. God bless and keep you A. Corne. Your good friend."

ANNA LEE CARROLL (Sharon, Penna.) "I am 11 years old and I read BOYS' & GIRLS' CORNER all the time. My hobby is collecting dolls from different lands. I get books from the public library about Jesus Christ's boyhood. I am a member of the Sacred Heart Church and go to Sunday school. I am sending you some Holy Cards and 10¢ for the mission and orphan children . . . God bless you and help you."

LORETTA KOERNER (Valley Stream, N.Y.) "Thank you for giving me Eileen Kennedy's name. I wrote to her, and she answered me. She seems nice, and I am glad you connected me with her. I am collecting stamps for the missions. I will send them to you after I get a sufficient amount. Your good friend."

SUZANNE ROUTHIER (Derby Line Vt.) "I am answering your beautiful letter that I received from you yesterday. I am glad you are going to keep an eye out for St. Suzanne. My St. on my birthday is St. Rita. I would like to have a picture of her too . . . When I say the rosary at night I always keep a mystery for the missions and Missionary . . ."

BRIAN MITCHELL (Galt, Ontario, Canada) "Thank you for writing and telling me about Frank. I hope the missionaries are getting along fine. Your friend."

AGAPITA VIGIL (Ranchos de Taos, N. Mex.) "Received your letter. Thank you for the things. I am going to enclose some money. I've been saying the Rosary every night for the missions and the missionaries. May God bless you."

BARBARA NOWAK (Pulaski, Wisc.) ". . . The reason for writing this letter is to thank you. Through you I became acquainted with Patsy Pitre of Louisiana. I count her as a very dear friend . . . You don't know how much nicer it is, too, that you know your pen-pal shares one common bond with you—your religion. . . Thank you again, A. Corne . . . I can just hear you say "If you really want to thank me, say a prayer for the Missionary's benefit"—and you know, A. Corne, I did!"

The MESSENGER asks your aid for the Colored Missions of the South.

That does it! That empties my mail bag for this month. To all my young friends a big HELLO. I am offering my daily October Rosary for your intentions, for your family and friends. I hope you remember me when you say yours.

THE HOBBY CONTEST

I have three winners for this month, and I hope you like the story that they tell about themselves. Here is the first of the three.

MY TRUMPET
by Dominic Blake
Dallas, Tex.

I never played a horn until I went to Junior High School. Then when I was tested for an instrument they found out I could play a horn. My first horn was a silver trumpet. I learned to blow the notes on it and got into the elementary band. I liked all the music, especially the pieces we played when we marched along the street. Our uniforms are blue with gold braid.

When I got in high school, the first year I had a gold trumpet for a whole year. Then the director needed someone on the alto horn so that's what I play now. It's not as nice as the trumpet because the trumpet usually plays the melody of a march. But I'm glad that I know how to play two horns. Someday I hope to try out the big bass horn. I like the low notes it plays, and I think I can learn to blow it easy. When I graduate I hope to take music in college so that I can direct a band someday.

Our second winner this month hails from out west, and seems to be planning to be an All-American.

MY HOBBY
by Bruce Boyce, 13
San Francisco, Cal.

I have an easy hobby. It is playing football. I have done it ever since I was a kid. My dad got me a little rubber football when I was five. I used to kick it and run after it for hours at a time. When I was ten I was the halfback and kicker on a midget team. The coach said that I kicked the ball farther than many of the bigger boys. Right now our neighborhood team is playing regularly with the boys from another project. Ours is called the Rockets. Theirs is the Giants. We have beaten them twice and they won from us once. We are going to have another game next week.

So our hobbyists for this month are devoted to music and football. The December-January issue of the *MESSENGER* will find the last winners of this interesting Contest. It is your last chance to win a prize for a Hobby-Story. After that you will want to join

OUR NEW CONTEST ! !

Once again, we ask the youngsters to get out their drawing paper and pens with black ink. During 1961 we are running a new competition—THE YOUNG ARTISTS CONTEST. These are the rules to follow:

1. Drawings must be in pen or ink (blue ink will do, but black ink is preferred), on plain white paper with no lines on the paper.

2. Drawings must be done completely by the boy or girl submitting them as an entry in the Contest. Drawing done by some one else may not be submitted.

3. Drawings may be of any subject, people, animals, birds, etc.

4. The age of the young artist must accompany the drawing.

So there you are, boys and girls,—a new Contest, THE YOUNG ARTISTS' CONTEST. I will be waiting to inspect the art that comes from you through the mails to me.

In the meantime, don't forget the one thing that I always ask you for—prayer for the missions and the missionaries, that the work of God may be done with great benefit for souls. May God bless and keep all of you.

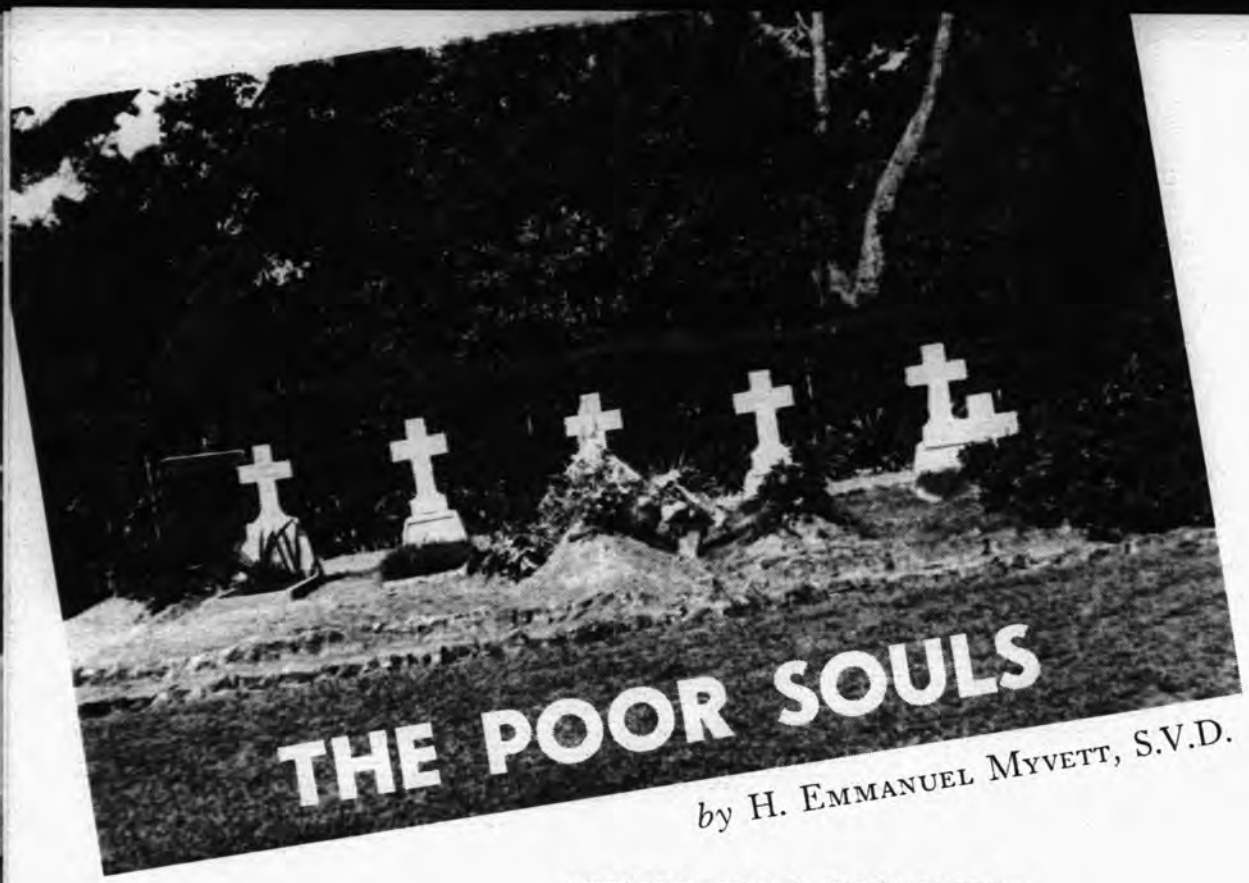
Your good friend,

A. CORNE
Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi

PLEASE INFORM US if you get more than one copy of the MESSENGER each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to:

St. Augustine's Catholic MESSENGER

Bay Saint Louis, Mississippi



THE POOR SOULS

by H. Emmanuel Myvett, S.V.D.

SPIRITUAL READING

The Catholic Church is the most faithful Mother on earth. How is that? With a little reflection we soon see how. As soon as we come into this world she is there to win us over God by the saving waters of Baptism. As we reach the age of reason she is ready to instruct us in the knowledge necessary for our temporal and spiritual life. Then as we grow older, and are apt to stumble, she administers the sacraments of Penance and Holy Eucharist, those two invaluable aids for strength. Confirmation soon follows, which makes us even stronger. When we choose our vocation in life, she is again there to encourage us. Finally, when we have reached the end of our stay here, she helps us to return to our home above. However, since many cannot make the straight journey home, but must stop by the way, she admonishes those still on earth to help them, for, though definitely on their way to heaven, these Poor Souls cannot help themselves.

For this reason, then, the Church urges us to pray and sacrifice for the Poor Souls in Purgatory. She herself includes this intention in the daily masses of her priests. Moreover, she sets aside the month of November to emphasize the need the Poor Souls have for help.

Many religious communities take the Church's wish to heart. For example, each day after the noon meal, all Divine Word Missionaries (the world over) visit the church and prays for this announced intention: "Let us pray to gain a plenary indulgence for our deceased members, relatives, and benefactors." This daily practice enables each Divine Word Missionary to cooperate in the Church's enterprize—aid for the Poor Souls.

Of course, all of us Catholics know what Purgatory is. However, do we realize what it means to be in Purgatory? This realization came to me one day, even if but weakly, while I was in our seminary's burial place. In our cemetery plot there are graves on both sides, right and left, then at the far end, in the center, there is a large crucifix set above an outdoor altar. Below the altar is a scene. In this scene I can make out some human beings burning in fiercely leaping flames. Their hands are raised heavenward, but their eyes are turned to me beseechingly they look to me. "Why

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It seems to me that charity should urge us to help the souls in Purgatory. Why? Because they are persons who are in great suffering; they suffer, above all, the privation of God. Sighing with indescribable ardor for reunion with God, they dart toward Him as the arrow shoots toward the target;

and are always repelled, because they still have some imperfections. They endure, in addition, suffering which are unknown to nature, the least of which incomparably surpass the greatest torments it is possible to suffer here. Also, charity should urge us to aid these sufferers because many of them had very close ties with us when they were alive. There would be no charity in us if, being able to obtain for them the help they ask, we were to refuse all prayers for their sake.

If we have a care for the Poor Souls in Purgatory, we will be imitating many great saints. St. Margaret of Cortona, for example, was one such. She had been addicted to serious sin, but by the grace of God, changed for the better. Among the many pious marks which distinguished her soul after her conversion was a conscious care for the Poor Souls. So great was her desire to lighten their sufferings by her prayers and merits that she offered herself a living victim for them. When it came her time to die, a large number of souls, all of which she had helped to escape the flames of Purgatory, ranged themselves around her like a vast guard of honor and escorted her to God.

It is written that Margaret's first care was to pray for her deceased father and mother. Many were the masses, communions, and good works she offered for them; It was revealed to her that owing to her efforts, they were admitted to God much sooner than they would have been otherwise. But her charity helped others along with her parents, as was apparent from the vast number of souls who formed her guard of honor at death.

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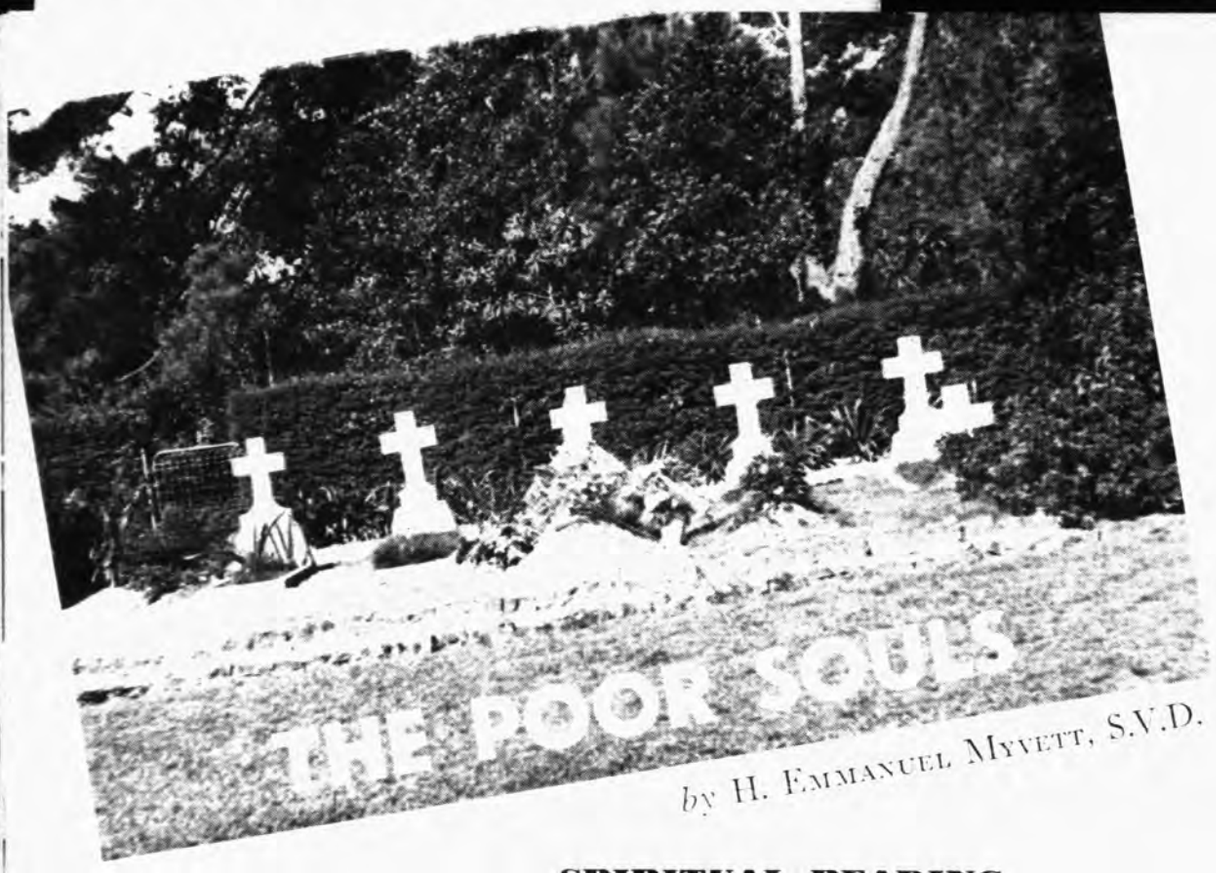

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OUR FOREIGN

GHANA is one of the Divine Word Missionaries' most promising missions. This newly independent country on Africa's west coast has already given to the Church a number of Ghanaian priests and Brothers. The accompanying photos show the reception of young men into the Divine Word Missionaries' novitiate for Brothers at Nsawam. The first Divine Word Missionaries arrived in the country in 1939. Today we have just above **fifty** priests there. About **a dozen** Brothers work with them. Also, about **fifty** nuns aid our missionaries who care for more than 60,000 Catholics in a total population of one and a half millions within the boundaries of the Accra Diocese. The Bishop of Accra is His Lordship, Rev. Joseph Oliver Bowers, S.V.D., D.D., alumnus of our Bay Saint Louis seminary.

MISSIONS . . .

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS—five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES —five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES— fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find same priest to keep the series of Gregorian Masses unbroken.)

CUT ON THIS LINE

Dear Father: I am sending the following Mass requests to you:

(Kind of Mass?)	(How many?)	(For what intention?)	(Offering?)

Send your Mass intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

INTENTIONAL SECOND EXPOSURE

OUR FOREIGN M

the Church a number of Ghanaian priests and Brothers. The accompanying photos show the reception of young men into the Divine Word Missionaries' novitiate for Brothers at Nsawam. The first Divine Word Missionaries arrived in the country in 1939. Today we have just above **fifty** priests there. About **a dozen** Brothers work with them. Also, about **fifty** nuns aid our missionaries who care for more than 60,000 Catholics in a total population of one and a half millions within the boundaries of the Accra Diocese. The Bishop of Accra is His Lordship, Rev. Joseph Oliver Bowers, S.V.D., D.D., alumnus of our Bay Saint Louis seminary.

MISSIONS . . .

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly, we receive questions about Mass stipends. **We are very grateful for your Mass stipends.** They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

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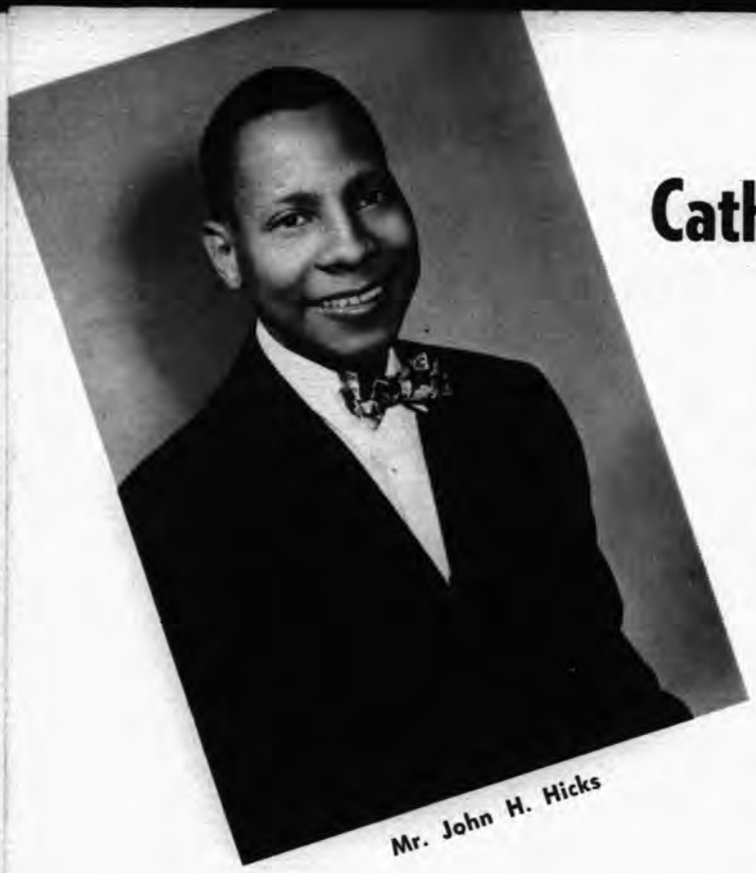
Dear Father: I am sending the following Mass requests to you:

(Kind of Mass?)	(How many?)	(For what intention?)	(Offering?)

Catholics for the Negro



Mr. John H. Hicks

Among U.S. Catholics, three meetings of major significance took place recently.

Mr. John H. Hicks of St. Louis writes about the convention of the National Catholic Conference for Interracial Justice. The convention was in Mr. Hick's home city in late August. He writes: About 250 priests and lay leaders from 45 Catholic Interracial Councils met to further the unity of all mankind in Christ. The infant national organization posed a challenge to the United States as a whole, including fellow Catholics, to act quietly, courageously, and prayerfully in the cause of interracial justice locally, nationally, and internationally, before it is too late. Speakers included the Rev. William J. Kenealy, S.J., professor of law at Loyola University in Chicago, who said in his keynote address, "Racism, whether by compulsion of unconstitutional statues in the South, or by force of unChristian snobbery in the North, is essentially the same vicious evil." Other speakers were Harold C. Fleming, executive director of the Southern Regional Council; General Carlos P. Romulo, Philippine Ambassador to the United States; and the Rev. John LaFarge, S.J., founder of the Catholic Interracial Council movement.

Meanwhile, at New Orleans, the Twelfth Annual Conference of the Seminarians' Catholic Action Study (*SCAS*) was under way. Our Thomas Potts, S.V.D., major seminarian and contributing editor to the Messenger, was one of the chairmen for the conference whose theme was "Catholic Action and the Liturgy." The speakers included an array of notables among whom was Bishop John J. Wright of Pittsburgh. The theme ranged through a variety of topics and dwelled at length on interracial justice. Before the conference had concluded, the seminarians had issued to public notice a ringing condemnation of race segregation: "Racial segregation cries out for condemnation by every true Christian. As the future priests of the Church, we shall do whatever we can to remove the prejudices of our times." The day after their resolution appeared in the public press, one of the most dedicated race supremacists in the South retired quickly from a public office stating that he now sees the need to devote all his remaining energies for the preservation of racial segregation.

Also in August, there appeared the *Notre Dame Resolutions* by the Third Order of St. Francis Youth Congress. The young Catholics went on record "to work actively in the interracial field so that wherever I find hatred, I may bring the love of Christ." Among an imposing set of practical resolutions there appeared the following: "To clear up whatever prejudices or suspicions I may have in my own mind about peoples of other races, colors, creeds, or nationalities.—To speak up without hesitation whenever any individual or group is criticized, ridiculed or condemned because of color or race."

MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it **helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.**

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.

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A SIMPLE, SAFE, SOUND SOLUTION TO YOUR INVESTMENT PROBLEMS

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Rev. dear Father:

I have $_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____ State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

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Catholics for the Negro

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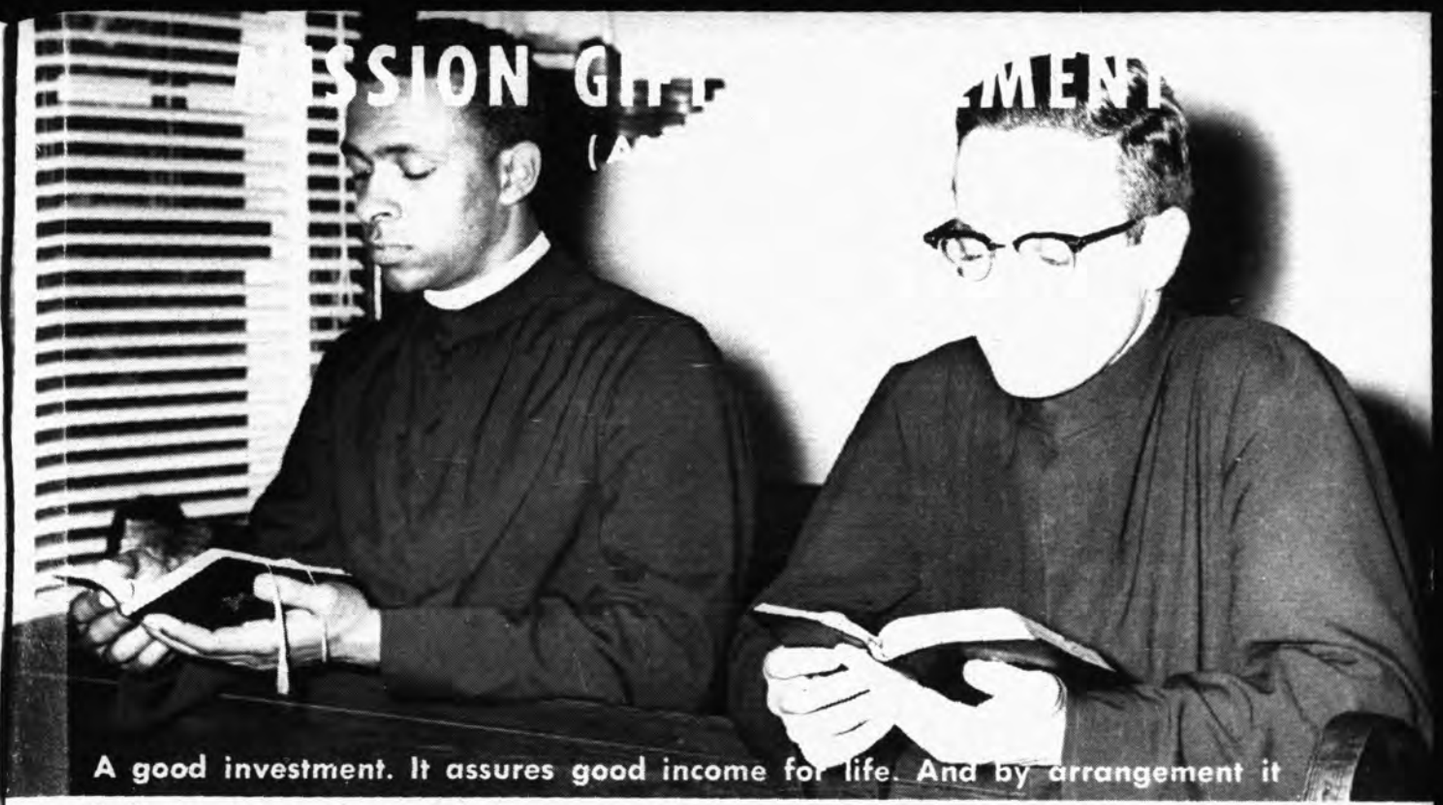

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Address .....

City ..... Zone ..... State .....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi

For a new convert, or for any friend . . .

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(Published by Divine Word Missionaries, Bay Saint Louis, Mississippi)

(CUT ON THIS LINE)

Rev. Editor
St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

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